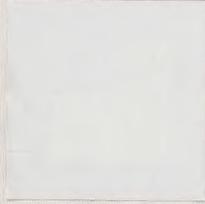


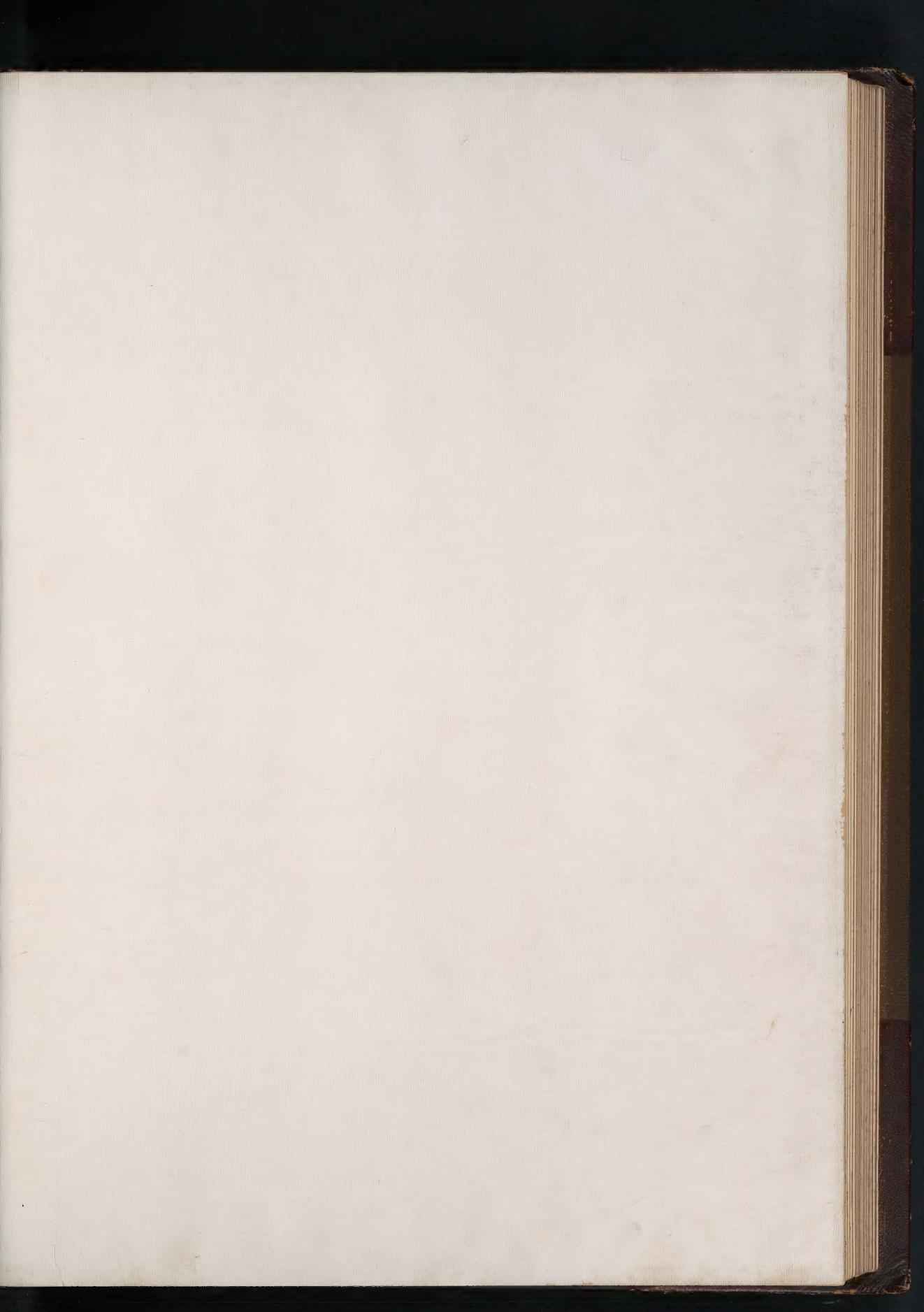
HISTORIC CHURCHES
OF AMERICA

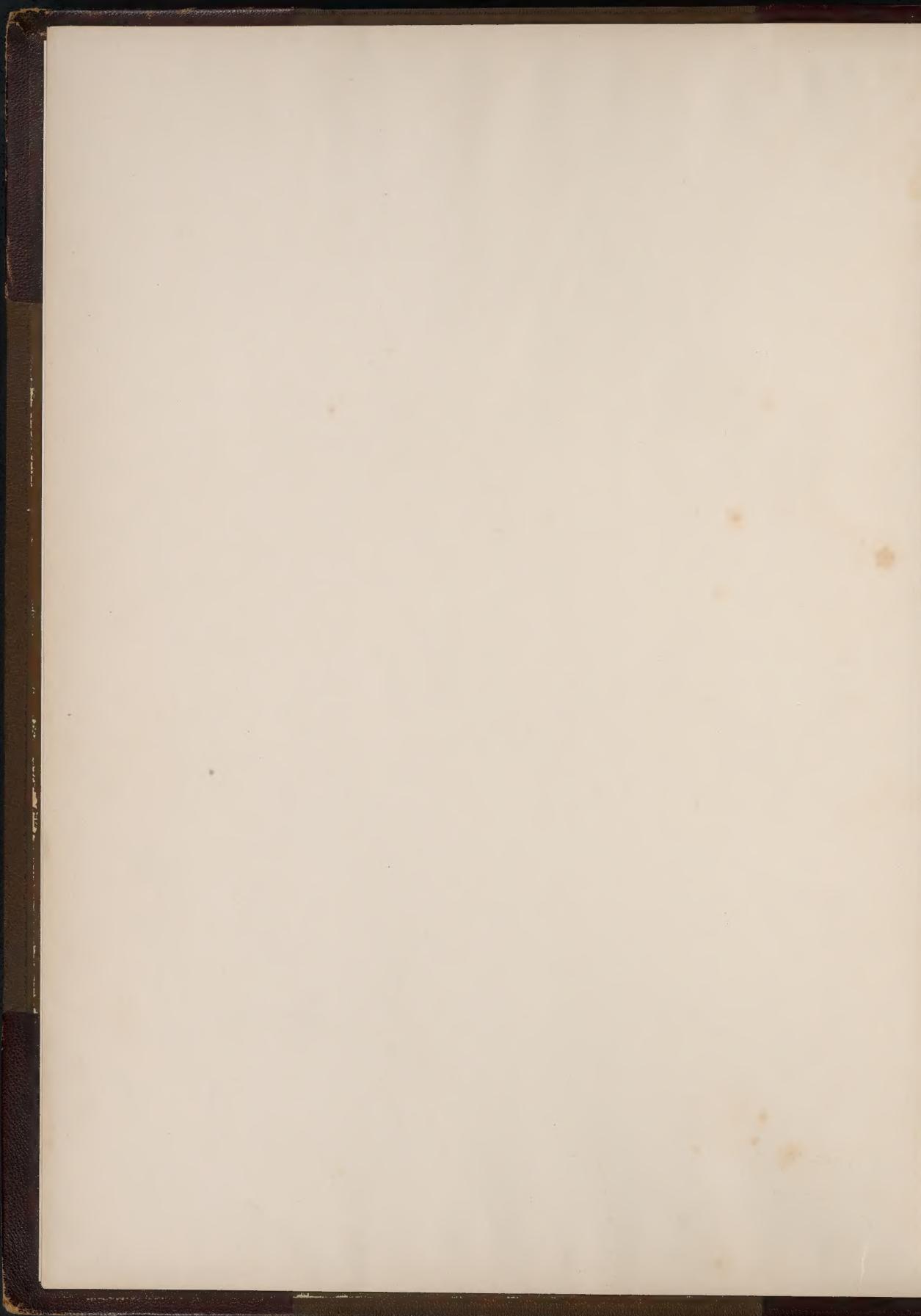


THEIR ROMANCE
AND
THEIR HISTORY
AN ART WORK

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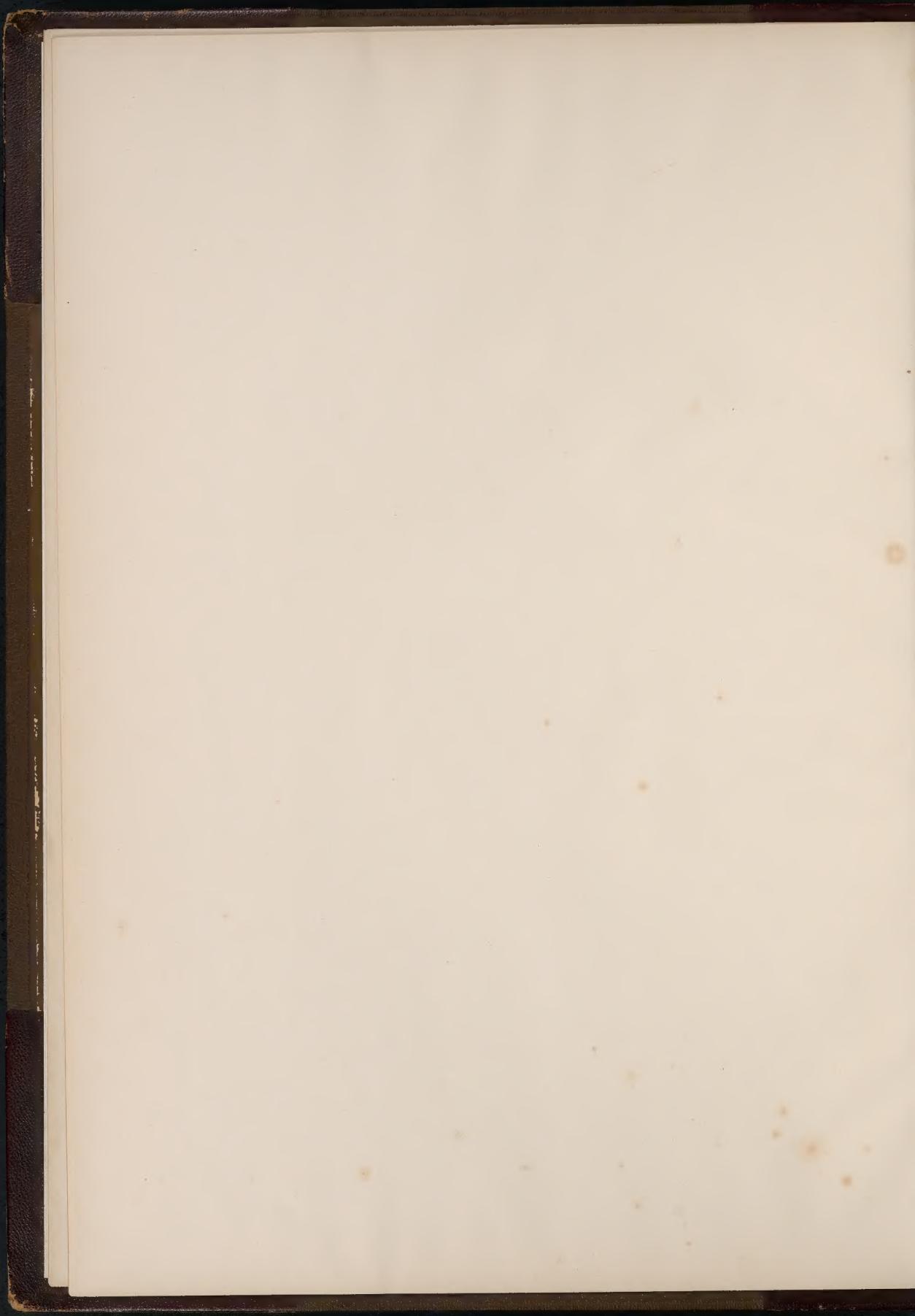




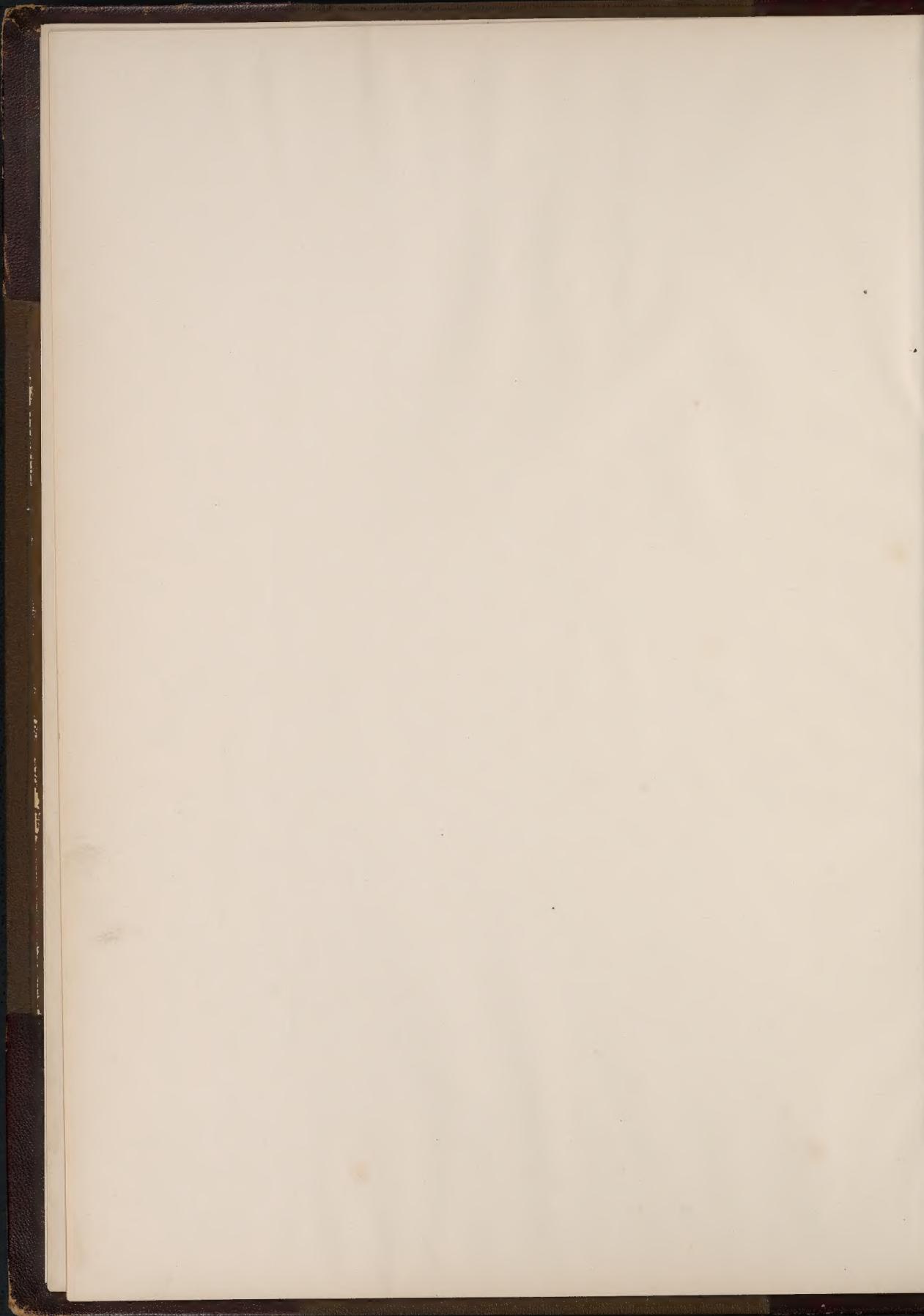
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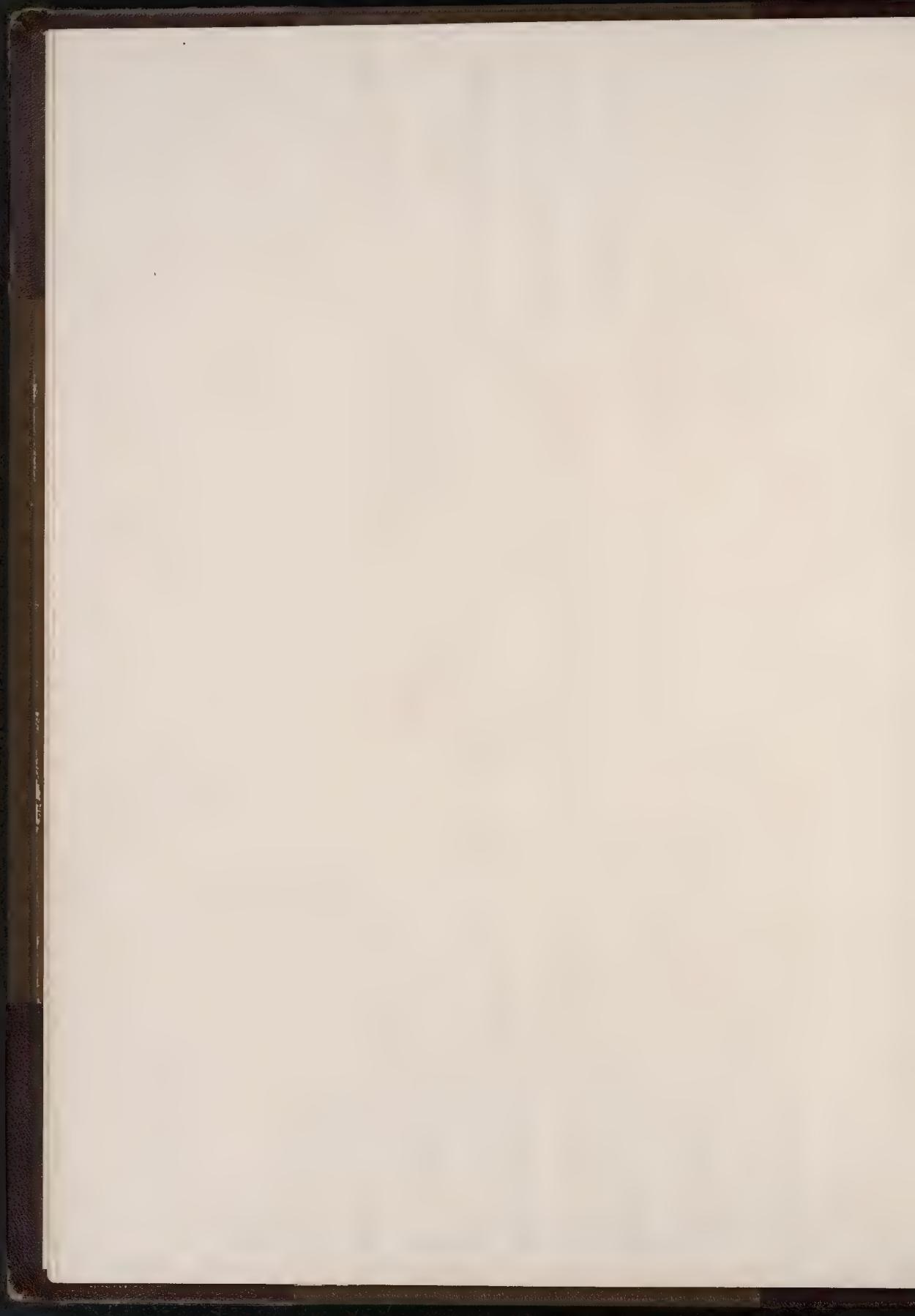
INTRODUCTORY.

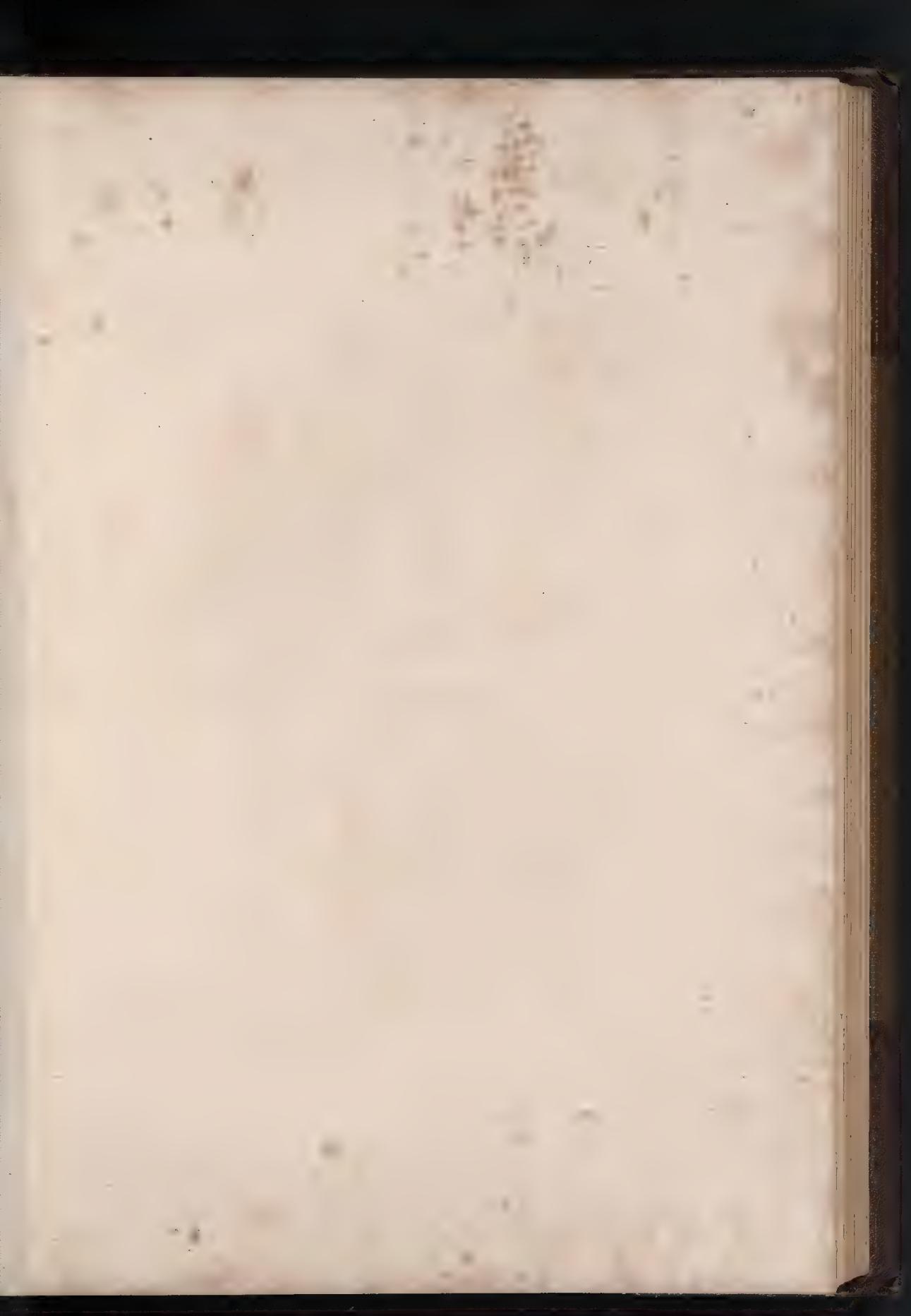
A work with the seemingly curious title of this publication may require a few words in explanation of so uncommon a departure from the methods followed by most church historians, it may be proper to state that its conception was the result of a visit to, and a very superficial inquiry into the histories of, a few of Virginia's famous old churches. Little effort was required to people those relics in the imagination, and to rehabilitate them with the living beings with whom they were once associated. The conception bore fruit in a desire for exploration among the historic churches of the whole country, together with those in Canada and Mexico, and including, as a matter of course, the "missions" in the south-western part of the United States. The annals of many of these structures were found to teem with curious facts and traditions, and it became the desire of those concerned in the present work to present to the public these curiosities of history, and to offer their humble services towards rescuing from oblivion such of them as are not now in use, some only in ruins, desolate and fast passing out of remembrance of the present generation. Hence, the beginning of a work differing from all others so far as known; a work in which church history and romantic facts are most beautifully blended; and in which elaborate and costly illustrations with correct text bring before us such stirring events as were a part of the existence of these old churches in the far past. Many of the incidents shown by text and illustration appear quaint to us, yet they show things as they were, before the lofty spire, the deep-toned bell and the sonorous organ gave to public worship its present sublime and solemn character. From Canada to Florida, and thence to Southern California and Mexico, a succession of church structures or ruins appeared whose past history partook in many cases of a romantic nature, and offered material for a work different from any previous effort in church history. No better title could, therefore, be given to the work than "Historic Churches of America," and from the artistic presentation of the subjects it seemed fitting that the term, "An Art Work," should supplement the body of the title.

Just what constitutes a historic church as here described, and its manner of treatment, will be best comprehended by reference to one of its subjects, taking Old Zion's Lutheran Church, in Philadelphia, as that subject. When the doors of the old edifice were broken down by British axes, and when the sanctuary was profaned by foreign troops, and when later on its sacred walls encompassed the distinguished and solemn company on the occasion of the Washington funeral obsequies—during which "Light-Horse-Harry" Lee uttered his famous sententious maxim: "First in war, First in peace, First in the hearts of his countrymen"—then this church acquired more than a claim to antiquity; it became a historic church.

There is a heroic or dramatic element, inseparable from the consideration of these old churches, and to properly present this feature the most beautiful and artistic illustration has been necessary. Artists of well-known reputation have made the drawings, and these have been reproduced in etching, photogravure and other favorite processes of contemporary art. The fact that sixteen authors, especially fitted for the preparation of each subject, have been engaged upon it, that all of the illustrations are from original drawings, and that many of them have never before appeared in any form, gives a peculiar and charming value to the work.

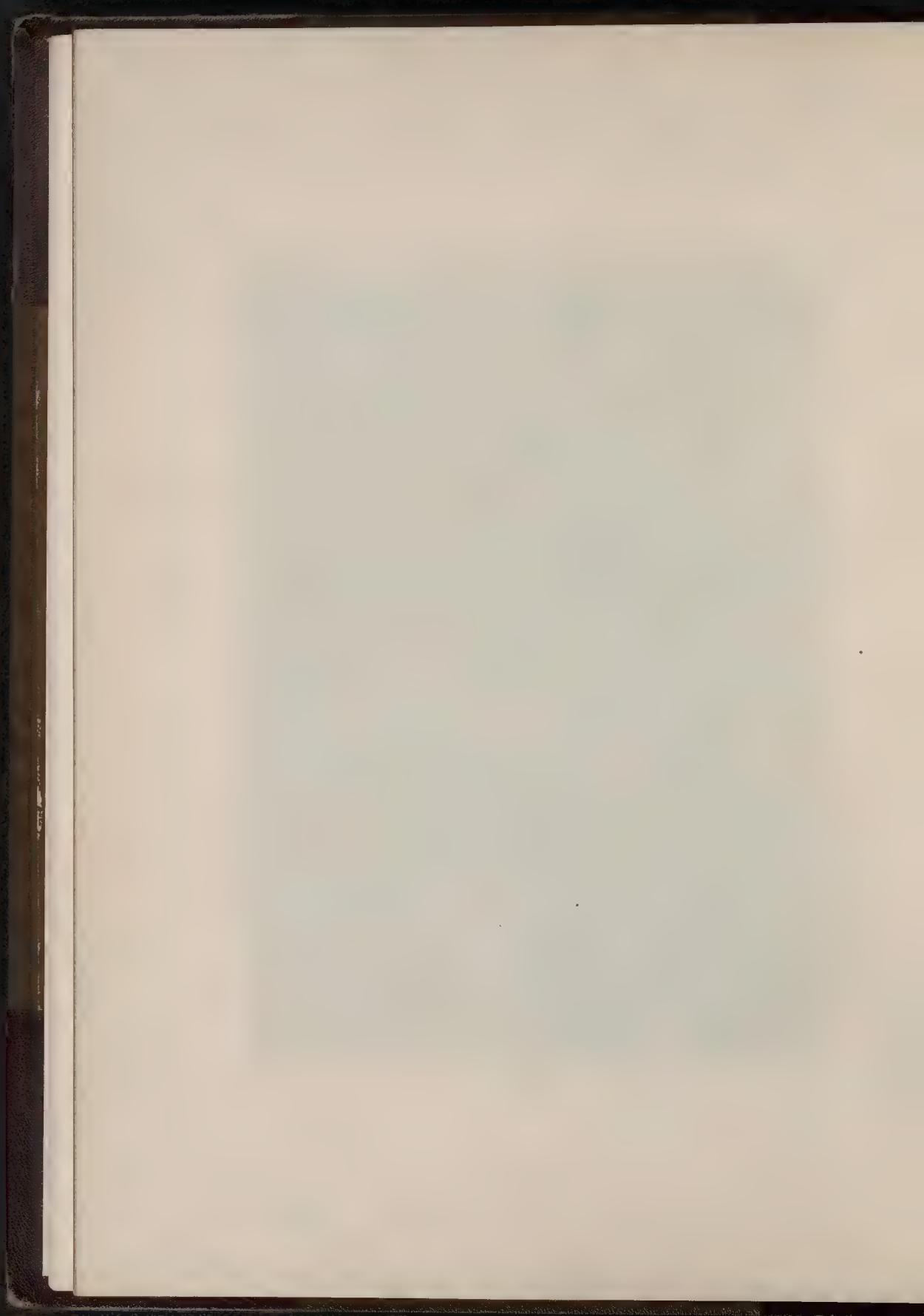
"Historic Churches of America" is not an ecclesiastical work. It does not appeal to any denomination, but recommends itself to every one, young and old, who is interested in the history of America, for it imparts a clear and beautiful light to a much neglected, yet most important, department of historical literature.











OLD JAMESTOWN CHURCH.

TWO hundred and eighty-three years ago a pinnace and two other small vessels, tempest-tossed and driven by the winds, found a providential shelter on the bosom of the Chesapeake bay, and finally cast anchor on the 13th of May, 1607, before a long, low-lying reach of land washed by that river bearing the name of the Indian chief Powhatan. The first act of those who had come from England to this distant land to plant a colony was one of adoration and worship. An old sail, riven by the storms it had braved, was suspended from the branches of trees; and here the minister, the excellent Mr. Hunt, offered thanksgiving to God. There can be no more impressive scene than that presented a few days later, by these brave men kneeling bare-headed upon the naked ground, to eat of that bread and drink of that cup intended to give life and peace to all the nations of the earth.

The great London company, composed of many good and wise men, had at heart the conversion of the heathen, and their oft-repeated instructions to the colonists tended to that end. Thus was planted the Church in Virginia—a grain of mustard seed, now a mighty tree spreading its wide branches over the length and breadth of a continent. In the words of John Smith, "this was our church till we built a homely thing like a barn set on crotches, covered with rafts, sedge and earth; so was also the walls. The best of our houses were of the like curiosity." Even this poor structure was swept away by fire, together with the houses of the settlers of "like curiosity." Another church building was speedily erected, more appropriate than the first. Smith's duties as an explorer caused his frequent absence from Jamestown, and, leaving in charge others less devout than himself, the church was suffered to fall into neglect. But, again guided by Smith, who, as usual, assumed the chief labor as well as the pose of danger, all things worked harmoniously. Yet his enemies were many and powerful, and before the end of three years he was driven back to England by their persecutions. With his departure the life and spirit of the colony fled; sickness and famine followed on improvidence. When, therefore, in 1610, Sir Thomas Gates arrived, he found but sixty miserable human beings, disheartened by suffering and ready to abandon the colony. This, however, was prevented by the timely arrival of Lord De la Ware, who was an ardent churchman, and immediately caused the ringing of the church bells. It is recorded by an eye-witness that the first act of his lordship on reaching the shore was to fall upon his knees in silent devotion; his next was to visit the church, where he assembled as many of the weak, sick and miserable colonists as could come forth from their houses. Master Bucke made a zealous and sorrowful prayer, "finding all things, so contrary to expectations, so full of misery and misgovernment." System once more restored under the wise conduct of Governor Lord De la Ware, the colonists daily attended worship in the church.

This building is that in which Pocahontas, the Indian princess, was married to John Rolfe, the English gentleman, and the one in which she was probably baptized. A description of it will, therefore, not be without interest. The edifice was sixty feet long and twenty-four wide, with two bells hung at the west end. The chancel, pulpit and pews were of cedar wood, the communion table was of black walnut, and handsome windows would open and shut according to the weather. The font was hewed hollow like a canoe. A sexton attached to the church was required to keep it sweet with flowers, and the governor attended the services in much state, accompanied on Sundays by all the councillors, captains and other officers, with a guard of halberdiers in handsome scarlet cloaks to the number of fifty, walking on each side and behind him. The governor sat in the "choir" with a green velvet cushion laid before him, on which he knelt; around him sat the councillors and gentlemen, with the guard of honor, by whom he was escorted back to his house in the same manner as when



POCAHONTAS

(FROM THE PAINTING MADE IN ENGLAND, 1616.)

THE FIRST SERVICES AT
JAMESTOWN.



he came. Tradition has given the name of the Indian Princess to the font preserved in Bruton Church at Williamsburg, Virginia, and here illustrated, but its identity with the one described as being "hewn hollow like a canoe" is not clearly established. In the same building was convened in 1619 the first assembly that ever met in America—a body that was afterwards known as the House of Burgesses, and was composed of the first men in the colony. On this occasion much solemnity was observed. The Governor, Sir George Yeardley, and the councillors and burgesses were seated in the "choir" or chancel of the church, while the minister, Rev. Mr. Bucke, invoked the blessing of Heaven. The business was afterwards transacted in the body of the church, and in this way the early settlers inscribed on all their actions "Holiness to the Lord." They thought it no profanation of His sanctuary to transact secular affairs thus dedicated to His glory. After the fatal Indian massacre of 1622, however, a great change was wrought in the spirit of the people. The ministers who came over from England

seemed to be no longer stamped as holy, devoted servants of the Most High, and although there were certainly honorable exceptions, depravity was the prevailing social characteristic. Notwithstanding all the demoralization, a pleasing memento of that period has come down to this day. A handsome silver communion service of two pieces—a paten seven inches in diameter and a chalice ten and three-quarter inches high—was presented by Captain Francis Morrison, Governor of the colony for eighteen months, 1661-2, and is still preserved. The legend on each is: "MIXE NOT HOLY THINGS WITH PROFANE:—EX DONO FRANCISCI MORRISONI ARMIGERI:—ANNO Dom' I, 1661." The maker's mark, I W, on an oval object below a plain shield is also found on a shaped shield on the copper plate preserved at Goldsmith's Hall, 1675-1697.

Governor Andros also presented to the church a "silver server," the history of which is peculiar. It disappeared from the church to which it belonged and all trace of it was lost. Many years ago a gentleman in a southern town desiring to overhaul a lot of old silver in a jeweler's shop, thrown aside for the furnace, discovered a plate battered almost out of all recognition. This piece he purchased, and, having it cleaned, discovered it to be, from the Latin inscription, the identical server presented by Sir Edmund Andros. It was subsequently given to the church in Virginia, and is probably now at the Virginia Theological Seminary.

An event which was but the prototype of that revolution resulting in the independence of the colonies one hundred years later was Bacon's rebellion, succeeded by consequences so disastrous to himself and his followers, and not less fatal to Jamestown. Sir William Berkeley fled before the advancing rebels, who, finding themselves the sole possessors of Jamestown, determined to fire the place, saying, "The old fox shall no longer harbor here." During the Revolutionary war General Nelson turned the guns upon his own house in Yorktown, at the time affording shelter to the enemies of his country. Inspired by the same spirit, Lawrence and Drummond, "who owned the most considerable houses in the town," applied the torch with their own hands to their homes. The fire swept all before it—state-house, the homes of the early settlers, the church with its sweet associations—all fell before the devouring march of the flames. Gradually they ascended and with a wild frenzy threw themselves upon the bells;

rocked by the winds they tolled mournfully the requiem of the dying church. Far out on the river Sir William Berkeley and his adherents witnessed from the vessel in which they had taken refuge the destruction caused by his arrogance and lack of humanity. His unrepenting heart heeded not the piteous wailing of the bells, which finally fell with a solemn thud into the bosom of the fire, and were silent forever. From the fires of Jamestown and the blood of the slain in Bacon's rebellion sprang in 1776 Liberty, full armed and crowned with success. Wherever the patriot's praise is sung or the English language spoken, the names of Lawrence, Drummond, Bland and Hansford will live in history, and the circumstances of their death under various conditions of cruelty by order of the vindictive Berkeley were incidents in the struggle against the British yoke.

Thus passed away Jamestown. In the course of years another church ministered to by some wise and good men was built. Among them was the Reverend James Blair, who came over to the colony in 1685, and for nine years had charge of the parish of Henrico. He then removed to Jamestown with the double purpose of serving the church of that place, and giving his personal attention to the building of a college at Middle Plantation, seven



COMMISSARY BLAIR AND POCOHONTAS' FONT.

miles away, the object of which was to educate the Indian and prepare men to preach the gospel. Commissary Blair continued to preach at Jamestown until 1710, when he was invited by the vestry of Bruton parish to become the minister of their church, lying adjacent to William and Mary College, then his residence. The constant warfare which raged between the vestries and the governors, and their resistance to the "induction of ministers"—a condition that obtained to a marked degree in the time of the benevolent Commissary, who partook of the spirit of resistance to that usurpation of authority exercised by the royal representatives—prove that for a hundred years or more the people of the colony were influenced by that feeling which first broke out under Bacon and subsequently swelled into the Revolution. As a silver thread, the principles suggested by the words "taxation and representation" ran through the woof of royal prerogative and gubernatorial outrage which enveloped the colony as a garment. So closely was the Rev. James Blair connected with the welfare of Virginia, the establishment of William and Mary College, and the growth of the church, that it is impossible to pass him by without especial notice. Identified with the church at Jamestown in life, in death he sleeps within the sacred precincts of the graveyard surrounding it, his resting-place by the side of his wife marked, until within a few years, by a handsome monument. The name of Blair is connected with one of the most interesting periods of our country's history; his deeds still live. The College of William and Mary stands to-day an enduring monument to his patriotism and piety. On the walls of the library of that institution hangs his portrait in company with that of other benefactors of the college. In the archives at Lambeth Palace in England are preserved his letters protesting against the evil doings of men in high places, thus attesting his fearlessness and his championing of Truth. These valuable papers have been printed in this country under the auspices of the patriotic Dr. Hawkes and the



THE MARRIAGE OF POCAHONTAS

Rev. Wm. Stevens Perry, D. D., and from a copy of the work belonging to the college the writer has drawn largely in forming an estimate of the temper of the times and the character of Commissary Blair. Some half dozen names are recorded on the ministerial list for the church at Jamestown after the post was abandoned by him for the one of greater importance at Williamsburg, then the colonial capital of Virginia and the seat of William and Mary College. The congregation gradually dwindled, and the church fell into decay. When, however, the Rev. James Madison became president of the college, he also became the minister at Jamestown, and continued to preach there after his advancement to the Bishopric, and until his death in 1812.

At this day naught remains of the church at Jamestown but a ruined tower, picturesque in its decay, recalling memories the most sacred that can stir the breast of man. There breathes not one with soul so dead whose pulses will not throb with a feeling of veneration akin to awe as he approaches this spot and views for the first time this ruin in its desolation; "so human-like it seems in its despair, so stunned with grief." Around it lies the mortal part of them who came from pleasant English homes to this new land almost three centuries ago to found a colony. Some fell from privation and hardship, some fell under the cruel scalping knife, some when famine, with gaunt, hungry strides, struck down its victims; some folded their hands meekly and with brightening eyes looked into the face of the Eternal as they closed them for the long, quiet sleep. The magic wand of Prospero is not needed to people the island. Before the least imaginative vision will appear forms that have long since passed away. Behold the tempest-tossed vessels as they ride safely at anchor on the calm bosom of the royal Powhatan! Along the shores their passengers are disposed: these are bringing off the cargo; these, with reverent haste, are attempting to fasten a torn sail to the branches of trees "to shadow" the worshippers "from the sun;" while others, with hands unused to toil, are wielding the axe, hewing logs to construct a rude

pulpit from which shall presently ascend the first prayers ever offered to Heaven in this part of the New World. In the forest yonder lurks a crafty foe with war-paint and tomahawk, hyena-like, thirsting for blood. Malcontents are already conspiring against Smith; the tender and sympathetic heart of the Indian maiden, Pocahontas, touched by the story of his woes and dangers, saves his life at the peril of her own. Was it accident that gave this gentle savage the Christian attribute of heavenly charity? Was it not rather the divine preparation for the preservation of a colony destined at this time to be planted and nourished into growth? Was it not so ordained of God that the Indian princess should bring of her plenty, and press her generous gifts on the starving people, so that, in His own time, all things should "work together for good"? The hour had come for the redemption of this fair western world from the domination of savage ignorance, and the powers of secret machination or open assault on the part of the resentful but patriotic red man did not prevail against the beleaguered colonists. Prompted by love for man, and a sympathy that surely had its origin in the Fountain of Grace, the royal Pocahontas forgets that she is the daughter of an emperor, and with feet torn and bleeding comes alone in the secret hours of the night to tell Smith of the treachery of her people. And her warning is not too late to save him and his company from destruction.

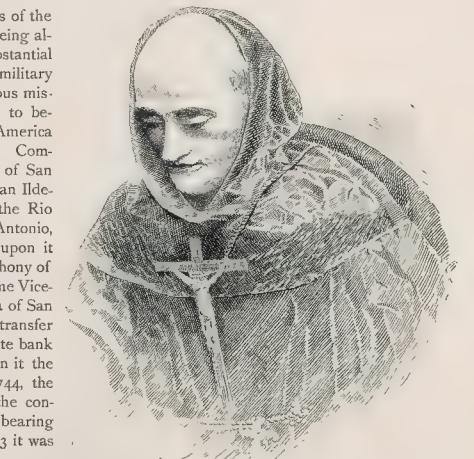
The scenes shift. The munificent Lord De la Ware, the fifty halberdiers in scarlet cloaks, and all the gentlemen of the colony, march with stately tread into the church kept sweet with flowers, while the bells ring out a call to prayer. Once more Pocahontas is before us, now as a Christian bride. Her aged uncle, representing the Emperor Powhatan, and her brother, whom Smith described as "the manliest, comeliest and boldest spirit I ever saw in a savage," are there. Sir Thomas Dale, her faithful friend and guardian, gives the bride away. "The Apostle of Virginia," Master Whitaker, joins the hands of John Rolfe and Pocahontas. The bells ring out merrily and the couple sail away to England, whence the Indian princess and Christian matron never returns, dying at Gravesend at the age of twenty-two years. And—last scene of all—"laves diuine, morall and martiall," reign in the colony. "The whirligig of time brings its revenges," as not many months passed before the tyrannous Berkeley, denied the presence of his king for deeds of cruelty, died of a broken heart. The old church now stands alone in its despair.

Cynthia B. T. Coleman

THE MISSION OF THE ALAMO, TEXAS.

THE Spanish missions in Texas were located in sections of the country capable of irrigation, large tracts of land being allotted to them, and with as little delay as possible substantial stone structures to serve as chapels for worship and as military fortresses were erected. Such a church-fort was the famous mission of the Alamo. Strangely enough, what was destined to become the most historical of all the Spanish missions in America underwent a number of changes in name and location. Commenced on the Rio Grande in 1700, under the designation of San Francisco Solano, it was removed in 1703 to a site styled San Ildefonso. Three years afterwards it was moved back to the Rio Grande. Either in 1716 or 1718 it was removed to San Antonio, established at the San Pedro Springs, and had bestowed upon it the name of San Antonio de Valero, in honor of Saint Anthony of Padua and the Duke of Valero, the nobleman being at the time Viceroy of Mexico. In 1732 it was moved to the military Plaza of San Antonio, where it remained for twelve years, the final transfer taking place in 1744, when it was transferred to the opposite bank of the river, to the historic site where was bestowed upon it the name Alamo, signifying Poplar Church. On May 8, 1744, the corner-stone was laid; many years were consumed in the construction of the various buildings, a slab on the front wall bearing the date 1757. From the time of its completion until 1793 it was used as a parish church, combined with a fort, well armed and available as a rallying point to resist invasion.

Such was the condition of the Alamo on February 22, 1836, when a portion of the Mexican army of Santa



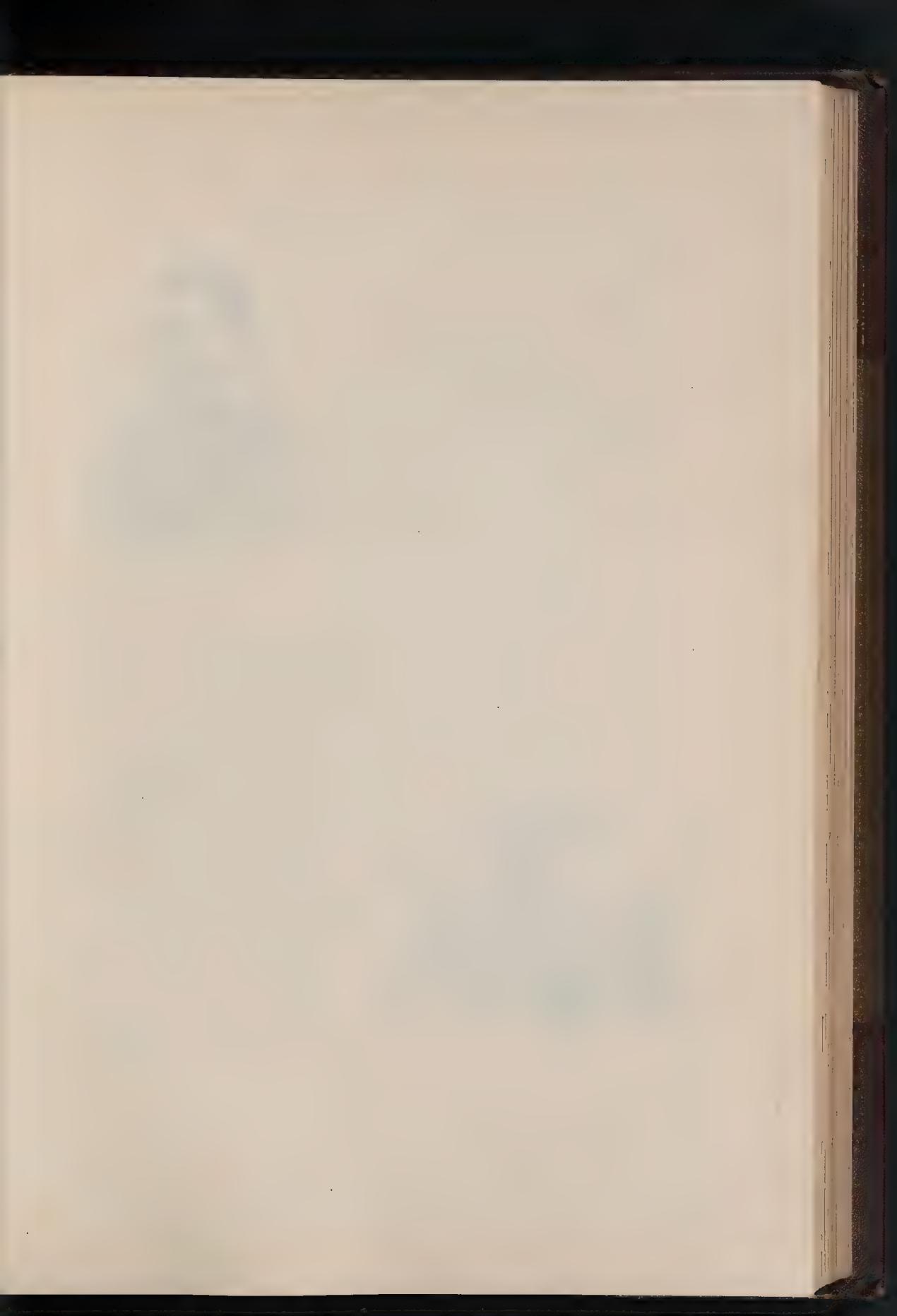
Fr. Antonio Margil de Jesus
FOUNDER OF THE TEXAS MISSIONS.



The Shawnee Mission San Joaquin, Kansas The Battle of March 6th 1836

W. H. & F. Smith, Boston.









COL. DAVID CROCKETT.

American character, to come to our aid with dispatch. The enemy are receiving reinforcements daily, and will doubtless in a few days be increased to three or four thousand." He looked for succor did not come, but the stout hearts of the defenders of the Alamo never faltered for one instant. David Crockett, an ex-Congressman of Tennessee, and an ardent advocate of freedom for Texas, and James Bowie of Georgia, who, though prostrated by consumption, counseled resistance to the last, were among the little band of heroes.

Travis did not depend alone upon written appeals for assistance. He sent couriers to Goliad and Washington for reinforcements; he secured eighty bushels of corn, twenty or thirty beesves, replied to Santa Anna's summons to surrender with a cannon shot, and made sorties to destroy buildings affording shelter to the besiegers. Thirty-two citizen soldiers of Gonzales joined the defenders of the Alamo on March 1. On the tenth day of the siege Travis again dispatched a courier with an eloquent appeal for help, writing: "I have held this place ten days against a force variously estimated at from 5500 to 6000, and I shall continue to hold it until I get relief from my countrymen, or I will perish in its defence. We have had a shower of cannon-balls falling among us the whole time."

The aid so manfully pleaded for never came; the bombardment by the Mexicans continued, and the ammunition of the Texans had run so low that they seldom returned the fire of their foes. Early on the morning of Sunday, March 6, Santa Anna had completed his dispositions for storming the church. At four o'clock bugles sounded "Forward!" and the entire Mexican line advanced to the assault. The devoted little band bravely met their assailants, pouring such a well-directed fire of grape-shot from their cannons and muskets, and rifle-balls from the small arms, that the serried ranks of the attacking force reeled and fell back under its withering effect. Twice the assaulting troops were thus repelled. In the third onslaught the three divisions of Mexicans united in one dense column, and forced their way into the enclosure by sheer force of weight and numbers. After getting into the grounds the Mexicans were for a time held at bay by the murderous fire which the bold Texans poured in upon them from the barricade in position on the centre of the west

Anna appeared on the banks of the Alazan river, having crushed out by force of arms all opposition to his dictatorial power in Mexico by the overthrow of Governor Garcia in May, 1835. He at once planned the subjugation of Texas and the extermination of the Americans in that territory. As soon as the invaders developed force, Colonel William B. Travis, with one hundred and forty-five men, retired within the church fortress, not a day too soon, for on the 23d Santa Anna opened a fierce bombardment on the Alamo and its handful of heroic defenders. For twenty-four hours the cannonading was incessantly maintained. The brave Travis was scantily supplied with ammunition, and his commissariat was even more bare than his magazine. Slender means of defence against overwhelming numbers—short rations—and an incessant rain of shot and shell. The courage of Travis and his little band of heroes was undaunted. Where once had resounded day after day the solemn chants of the priests, now was heard the booming of cannon, the scream of shot, and the bursting of shells. Travis was not only undaunted, but enthusiastic. On the 24th of February he issued a spirited address to the people of Texas and to all Americans in the world, setting forth his straits, and saying: "I shall never surrender or retreat. Then I call upon you in the name of liberty, patriotism, and everything dear to the



DEATH OF COLONEL BOWIE

wall. With all its heroism the little garrison could not contend long with the army that swarmed around them. Travis was among the first struck down; he fell with a rifle-ball wound in the head, and when prostrated had strength enough left to shoot dead a Mexican who had approached to slay the fallen leader with a spear. Driven from the yard, the Texans fought their foes desperately hand-to-hand in the buildings, where most of the defenders sold their lives dearly. Crockett was found dead in the open, with a number of slain Mexicans near him to bear silent evidence that he had died fighting valiantly. Bowie, too weak to rise, was killed in his bed, but not until he had shot down three of the foe as they were breaking into his room. The church proper was the last place gained by the ruthless Mexicans, who spared not one of their courageous opponents; every member of the garrison was put to death. Three non-combatants, a colored servant and two ladies, were spared. The remains of the Texans were placed in a heap and partially burned.

On the 25th of February, 1837, Colonel John N. Seguin, then in command of San Antonio, collected the bleaching bones of the heroes and gave them honorable burial. At the entrance to the State House at Austin, Texas, stands a monument suitably decorated and inscribed to the memory of the heroes of the Alamo.

William Anderson



THE INDIAN CHURCH AT NATICK.



JOHN ELIOT.

JOHN ELIOT, "the Apostle to the Indians," left England and arrived in Boston in 1631, being then twenty-seven years old. He had no thought of serving as a missionary to the Indians when he left England. He was at first a schoolmaster, and had intended taking Holy Orders in the English Church, but the views he had acquired from the Puritans stood in the way of such action. Upon arriving in Boston he conducted the worship of the congregation there. The next year he and some others settled at Roxbury, now a part of Boston, where he tried to build up an exemplary congregation of white people, sound in faith and zealous of good works. It was while here that he became interested in the Indians. At that early period there was some concern felt in England and in the colonies for the Christianizing of these people. The charter of the colony contained a clause that efforts should be made to teach them the Christian faith.

The Indians of the Bay district were neither the outcast savages nor the abject inferiors that two hundred years of suffering have rendered their descendants. The Indian of that period was hospitable, grave, patient, and accessible to good influences. He had many faults. Mercy and tenderness were lacking, but there was a foundation of nobility of character to







Building of the First Church at Natick, Massachusetts, by the Indians.

H. L. EYRETT, PHILADELPHIA



build upon. The great difficulty to be overcome was that of reaching them in their own language, and to accomplish this Eliot's linguistic abilities came now into exercise. He made the acquaintance of the Indians and gradually learned some of their words. He then arranged a meeting with them on the borders of what is now the city of Newton, just outside of Boston. The site of his first preaching to the Indians at Nonantum is now marked by a monument, and the city of Newton has adopted as its seal the device of a group of Indians listening to the words of Eliot. The missionary was accompanied on this occasion by four companions. In the gathering of Indians were Waban a chief, his wife and son, afterwards known as Thomas Waban, and a number of others. Part of the sermon by Eliot was delivered in the Indian tongue, and part of it was translated to them by an interpreter.

This was the beginning of numerous meetings and of unwearyed efforts. Eliot did not content himself with



ELIOT'S FAREWELL TO HIS INDIANS.

preaching, but taught them habits of thrift and industry. His favorite scheme was to found an Indian town where his converts would be free from contact with the vices of the white men. It was some time, however, before he was able to bring this plan to completion. Finally the cause of the Indians found friends in England, and an organization was formed called "The Society for the Propagation of the Gospel in New England." Money was collected for the purchase of lands, for the support of teachers, and for the publication of the Bible in the Indian tongue, which had been translated by Eliot. This version of the Scriptures is a wonderful triumph of patient scholarship. A few copies of it are still in existence, but the people who once could read it have passed away from the face of the earth. Eliot's scheme of an Indian town met with opposition, but in 1651 he was able to begin it on the banks of the Charles river, eighteen miles southwest of Boston. They named it Natick, the place of hills. The Indian inhabitants of Nonantum moved thither, and under Eliot's directions built a bridge, laid out some roads, planted orchards and gardens, and constructed a meeting-house with a fort for their protection, and surrounded it with palisades. Their purpose was to erect log-houses for the families, but only a few were put up, the Indians preferring wigwams of bark. He gathered his converts together on the 6th of August, 1651, and bound them by a solemn covenant to serve the Lord. The principles of government were then announced. The baptism of the converts and the organization of a congregation after the Puritan model, were deferred until 1660. From 1660 to 1675 there had come into existence five other regularly constituted Indian congregations after the style of Natick, and fourteen towns in which lived "praying Indians," as the converts were called. According to computations made then, there were no less than 1100 Christian Indians in Massachusetts. Unhappily, wars between the white settlers and the Indian tribes in other parts broke out, and the wise and noble Eliot was destined to see his work swept away. Philip, the sachem of the Wampanoags, in the Plymouth government, sought to unite all the tribes in his schemes of revenge against the whites, and the "praying Indians" came under suspicion. The government concluded to remove the Natick Indians to Deer Island, where they would not be able to do harm to the whites, and so, on the 7th of October, 1675, they were all removed. "The scene was exceedingly affecting as the white-haired pastor, now seventy-one years old, stood by the river side beneath the tall pines, with his dark-skinned, newly reclaimed children about him, clinging to him for consolation, but neither murmuring nor struggling, only praying and encouraging one another." The good conduct of the praying Indians on Deer Island during the winter had so far overcome the prejudice of the whites against them that it was decided to

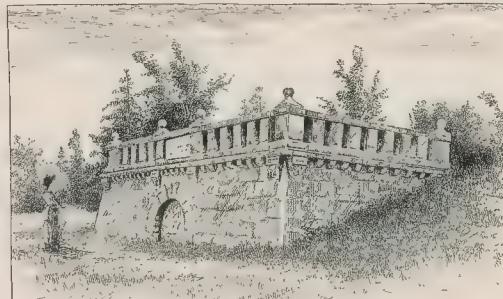
employ them to assist the English in hunting down the hostile tribes. We can hardly understand the policy that sought safety by arousing the demon of War in the breasts of men newly come under the influences of religion, but even Gookin boasted that in one summer the praying Indians had slain more than four hundred foes. The death of Philip was the beginning of the end of the war, and the Christian Indians were allowed to go back to their homes; but there were now only four where there had been fourteen towns of the converts. Eliot continued to visit and instruct the Indians, but he was now an old man, and began to grow feeble. The closing years of his life were spent in Roxbury, where he died at the age of eighty-seven years. "There is a cloud," he said, "a dark cloud upon the work of the gospel among the poor Indians. The Lord renew and prosper that work when I am dead."

The missions among the red men went on, but no longer as when Eliot was in his prime before the fatal wars broke out. A son of Major Gookin became the minister at Natick, and in the same town an Indian named Daniel Takawomgraft was ordained. The tombstone of this Indian pastor, who died September 17, 1716, is still shown. Although Eliot's efforts received so dreadful a check his prayer was answered, not in the way he hoped, but in inciting a zeal for missions to other people, and in presenting to the world the example of a consecrated life. From such a life there goes out a power that can never die, and many a man has become stronger to labor for the welfare of others, when he has learned the noble things done by "the Apostle to the Indians."

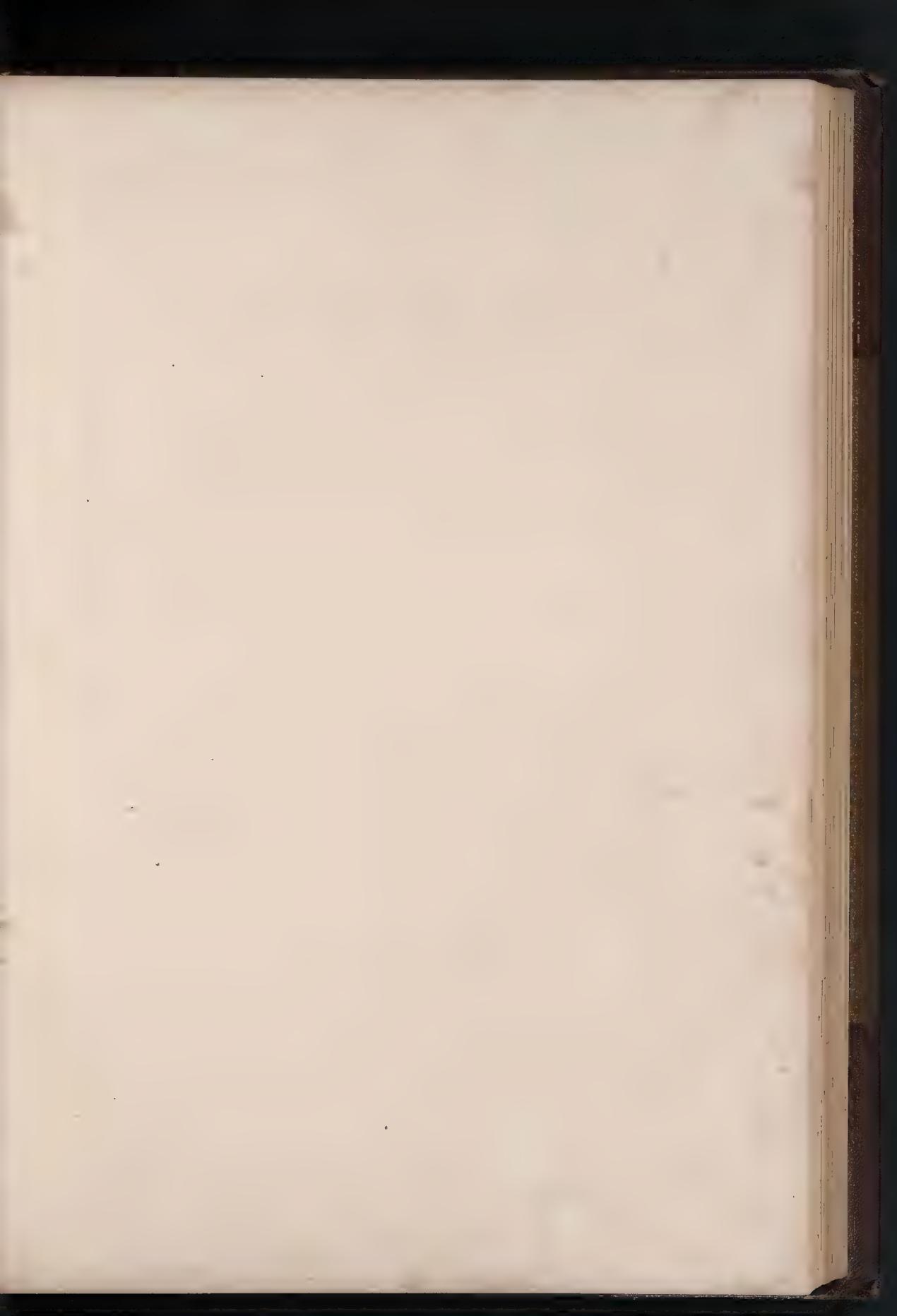


DEATH OF KING PHILIP.

G.W. Shum



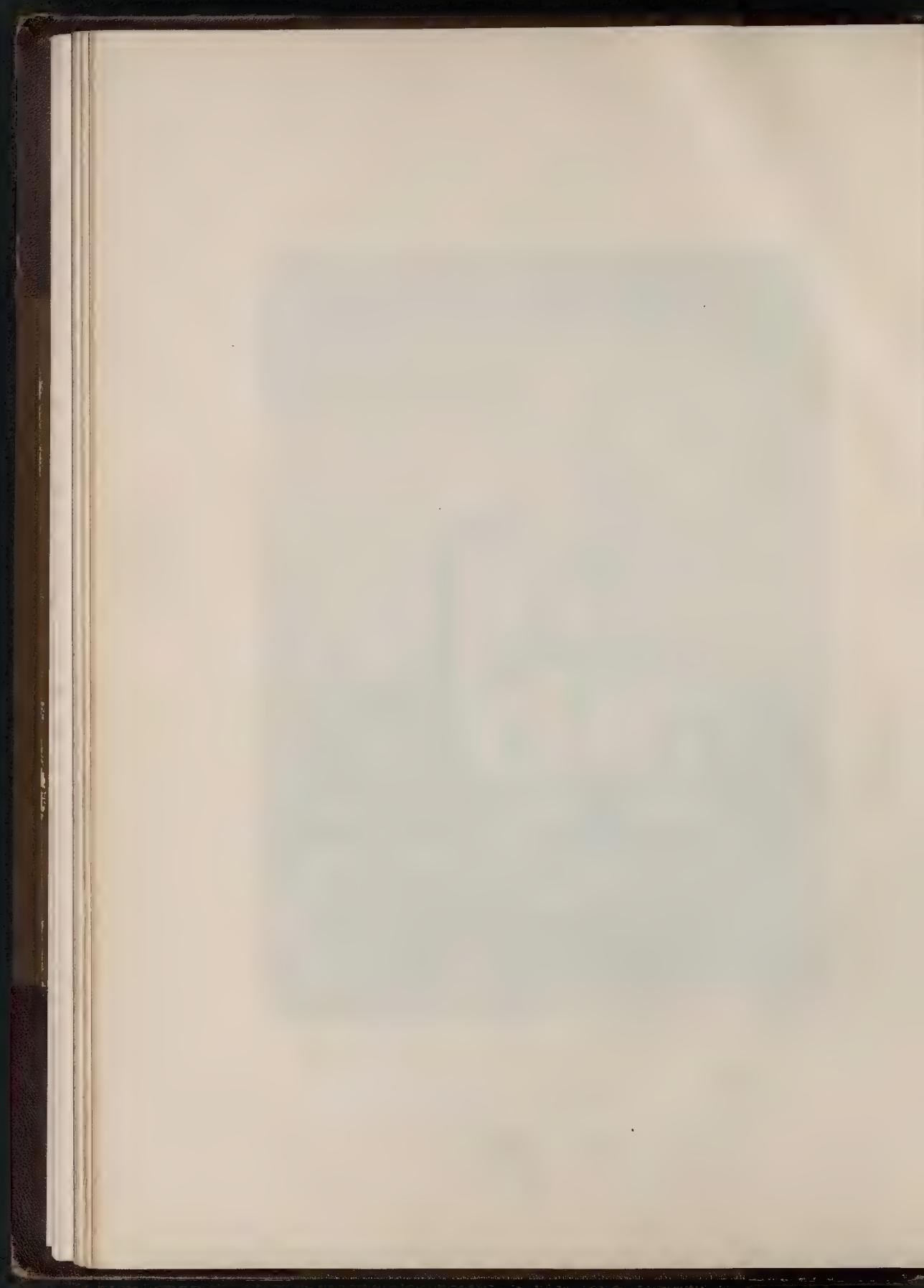
MONUMENT TO ELIOT AT NEWTON, MASS.





Notre Dame Basilica, Quebec







FATHER LAVAL, FIRST BISHOP OF CANADA.

THE BASILICA OF NOTRE DAME QUEBEC, CANADA.

THE ground for this church was laid out in 1615 by Samuel de Champlain, Governor of Canada and founder of Quebec. A primitive chapel was the first place of worship; this was destroyed during the occupation of Canada by the English, into whose possession it fell in 1629. Soon after the restoration of the country to France in 1632, Champlain—in conformity with a vow he had made, that should the region where he was the first to plant a French colony be restored to France he would erect a church in lieu of the destroyed chapel in his beloved Quebec—built the church in 1633 and called it Notre Dame de Recouvrance. In 1640 Champlain's pious and patriotic memorial was accidentally destroyed by fire. Preparations for the erection of a new church were promptly begun, and a substantial structure, one hundred feet long and thirty-eight feet wide, was reared; it was completed in 1657. The canonical parish was organized in 1664 by Francois de Laval, first Bishop of Canada, who consecrated the edifice on July 11, 1666. Besides the high altar, dedicated to the Blessed Virgin and St. Louis, this church contained also two chapels, that of St. Joseph on the epistle side, and that of St. Anne on the gospel side. Jerome Lallemand, a Jesuit, was the first priest of this church; he was succeeded in 1657 by a Sulpician Father, De Quilus, and he by Father Torcapel, a secular priest, who was appointed by Bishop De Laval; the former two were commissioned by the Bishop of Rouen in France.

A determination to enlarge the church was reached in 1687; fifty feet more of floor space was to be added, and two square towers were to be erected at the front of the structure. Only one of the latter was completed, the second not being carried beyond a height of twenty-four feet. This church gave place to a far more roomy edifice in 1745, at which time it was practically rebuilt as well as enlarged, only the old foundations being used. Forty feet were added to the length, and the width was increased by twenty-eight feet on each side. These extensive changes were completed in 1748. During the bombardment of Quebec by the British in 1759 the church suffered severely by the artillery projectiles. The wood-work of the steeple which replaced the tower of 1688 was set on fire and burned. Some years after the close of the war the damage wrought by shot and shell was repaired; the old ceiling was removed in 1820 and replaced by the present graceful arches and



THE INTERIOR.



THE INDIANS AND THE EARLY CANADIAN MISSIONARIES.
[From an old engraving.]

handsome stucco work. From 1815 to 1831 the church was enriched by the numerous beautiful and intrinsically valuable decorations which have rendered it one of the aesthetically interesting places of worship in North America. First to attract the attention of visitors are a richly gilded baldachin and the statues which adorn the circuit of the sanctuary. These artistically executed figures are all from the chisel of Jean Baillarge, of Quebec. Recently two altars have been placed near the entrance of the church, one dedicated to Our Lady of Sorrows, the other to St. Joseph. A finely carved statue of the saint stands in a niche over the altar, and on a tomb beneath the altar is a scene representing his death. Among the numerous meritorious paintings adorning the church is one of an angel presenting fruits to the infant Jesus, by James Blanchard, who died in 1638, and who in his life was painter to the king of France; another by Fleuret, depicting Jesus exposed to the assaults of Jewish soldiers; *The Adoration of the Shepherds*, a choice work of the best school of Italian art, by Annibal Carrache; a copy of Vanloo's *The Repose in Egypt*; John Restout's *Our Lord Ministered by Angels*, an elegant example of a master of the French school in the earlier part of the last century; *The Immaculate Conception*, by C. Le Brun, a French artist; *The Ecstasy of St. Paul*, by Charles Marette; *Jesus on the Cross*, by Van Dyck, esteemed the most perfect and precious work of art in the church; *The Pentecost*, by Vignon; *The Annunciation*, by Restout; *The Burial of Christ*, a copy by Plumondon after the original by Hulin; *The Baptism of our Lord*, a copy by Plumondon of Claude Guy Halle.

The high altar is richly carved in arabesque, as is also the episcopal throne; both are adorned in bass-relief, with emblems of the mass and of the episcopate authority. On either side of the high altar are stained glass windows, one representing St. Joseph, the other St. Louis. Gilt statues of Saints Peter, Paul, Joseph, Felicita, Louis and Flavian encircle the sanctuary. The altar of St. Anne, on the left side of the church, is flanked by statues of St. Ambrose and St. Augustine.

A collection of magnificent vestments is to be seen in the sacristy: the richest of these were presented to Bishop De St. Valier by King Louis XIV. of France; others of rare magnificence have been purchased.

The church was raised to the rank of a Basilica Minor by Pope Pius IX. in 1874; it comfortably seats four thousand persons. Notwithstanding the rigors of the Canadian winters, the building was not heated until 1839, worshippers offering up their devotions throughout the long winters in a freezing temperature. The church stands on Buade street; it is a lofty, plain stone edifice, 216 feet in length and 94 feet in width. While not architecturally attractive, it impresses by its solidity. Adjoining the church on one side is the Seminary, divided into the University of Laval, where young men are prepared for the learned professions; the Grand Seminary, for the education of priests; and the Minor Seminary, for the classics. On the other side is the Cardinal's palace, where resides Alexander Cardinal Taschereau, first Cardinal in the Dominion of Canada. Vicar-General Cyrille E. Legare, a prelate of superior attainments, is also a resident of the palace. These buildings, somewhat irregular, enclose beautifully laid out grounds, overlooking the St. Lawrence River.

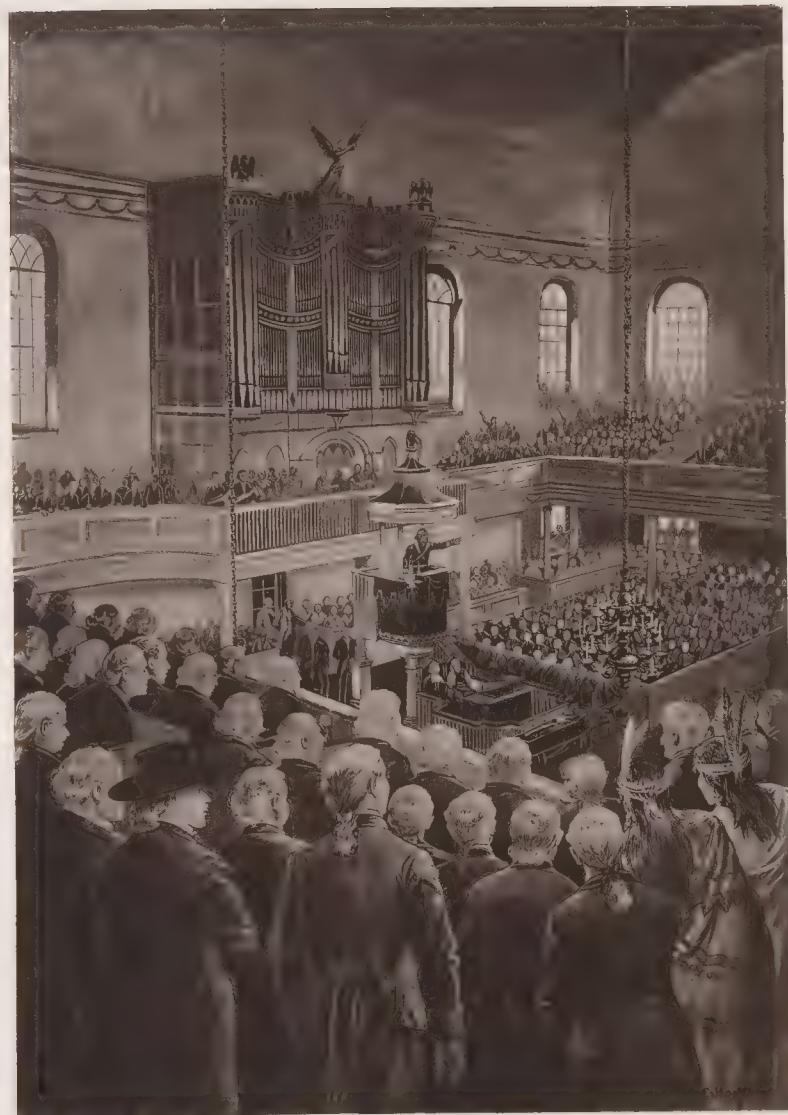
Recently the Pontiff has sent as a gift to Cardinal Taschereau a monstrance of gold thickly studded with precious stones, which is a valuable addition to the many treasures of the historical Basilica of Quebec.

Labbé L. Beaudet

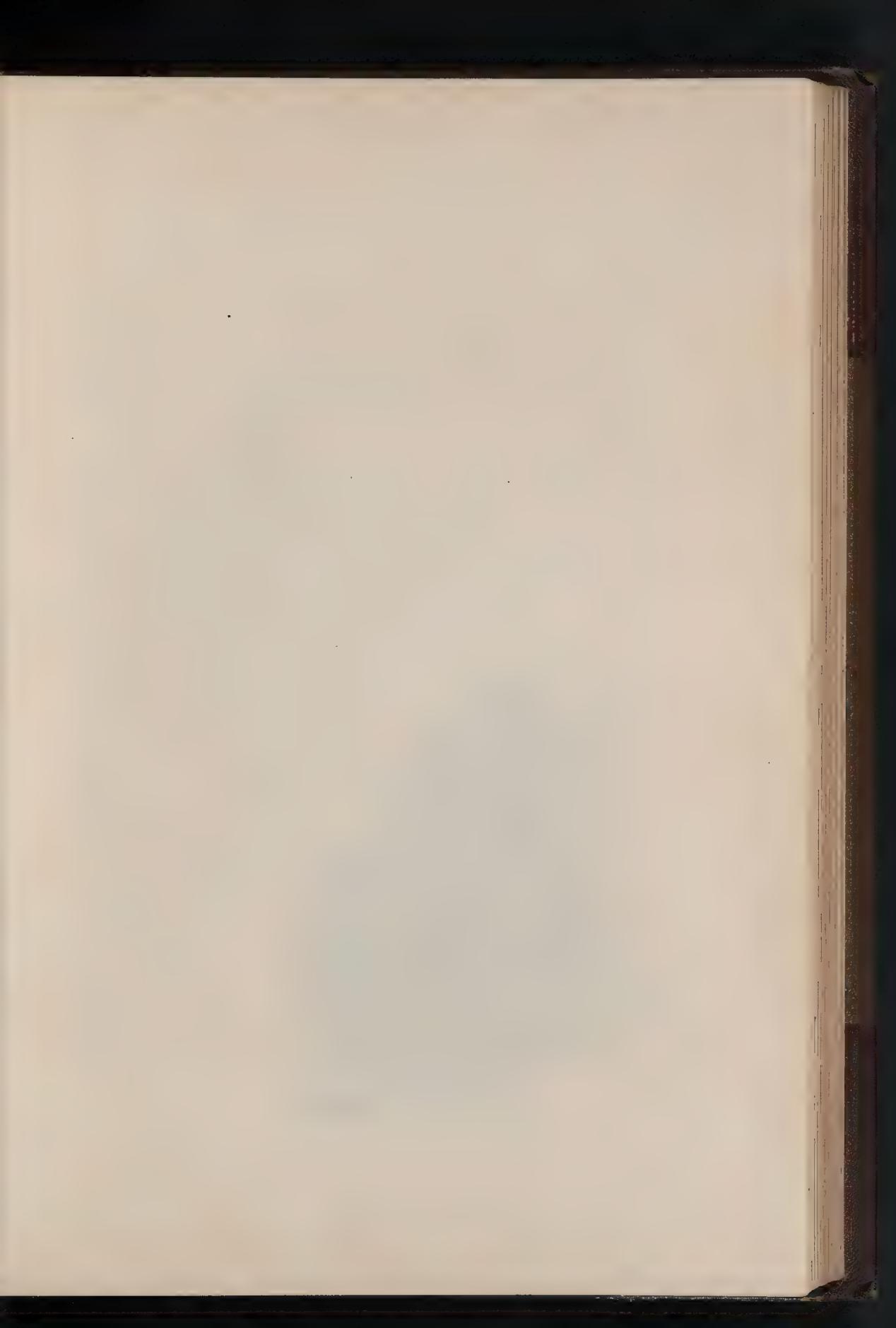


HIS EMINENCE LE CARDINAL TASCHEREAU.





*The Washington Funeral Celebration in Zion's Church, Philadelphia.
"Light Horse Harry" Lee delivering his Famous Oration.*





ZION'S EVANGELICAL LUTHERAN CHURCH, PHILADELPHIA, PENNSYLVANIA.

Of all the historic buildings of old Philadelphia, if we except the State House, not one was richer in revolutionary reminiscences than Zion's Evangelical Lutheran Church, which, until 1870, stood at the south-east corner of Fourth and Cherry streets—a structure majestic in its simplicity; grand in its proportions; venerable in appearance; within whose quaint black-and-red brick walls, under the snow-white canopy of the vaulted roof, there were on frequent occasions, during the Colonial period, more prominent people assembled than in any building in the Colonies.

This sacred edifice, when built, and for many years afterward, was the largest building in North America. It was the outgrowth of St. Michael's, the first Lutheran Church in Philadelphia, the corner-stone of which had been laid by Rev. H. M. Muhlenberg but twenty-three years before, and which was only completed by the poor and needy congregation after a severe struggle. Yet, ere a quarter of a century had elapsed, we find this same congregation planning the largest and finest church on the continent—a case which stands without a parallel in American church history. The records are silent as to whose brain originated this stupendous scheme; the plan, however, emanated from and was executed entirely by the poor and lowly laity, composed mostly of laboring men with their families, many of whom had but a short time enjoyed their freedom from that species of white slavery then in vogue and who were known as "Redemptionists." These people, poor in purse, but strong in faith, built this structure, designed to be the grandest temple of worship in the new world, "to the glory of God and the honor of the German nation." It was to be a monument to German piety and thrift, as well as a thank-offering to Almighty God for the many blessings received in the past and present, and was to be a sanctuary where their children and successors from the Fatherland could worship for ages to come.

Humble as was the beginning of the German Lutheran congregation in Philadelphia, yet so rapid was its growth under the fostering care of Muhlenberg and his associates, Handschuh and Brunholtz, that before twenty years had passed the congregation had increased from less than one hundred persons, all told, to over five hundred heads of families. It was soon evident that the parent church was too small for the congregation, which was constantly receiving accessions from the large number of German emigrants flocking to these shores. This caused some turbulent spirits to agitate a division of the congregation. To prevent this calamity, Rev. Dr. Muhlenberg, who had been recalled from the Trappe during the emergency, applied to Governor John Penn for a charter for the congregation, which was granted September 25, 1765. This charter contains several curious provisions, and gives the congregation the privilege of "erecting and supporting one church more within the said City of Philadelphia, or Liberties thereof." This secured unity in the congregation, and resulted in the purchase of the lot at Fourth and Cherry streets for the sum of £1540 9s. (\$4106.66.) On Friday, May 16, 1766, the foundation-stone (*grund-stein*) of the great structure was laid with imposing ceremonies, by Rev. Dr. Wrangel, Provost of the Swedish Churches in America. It was to be known as "Zion's Church;" the dimensions were 108 feet in length, by 70 feet in width, and the height was in proportion. The plan also provided for a tower to be surmounted by a spire, the whole to be three hundred feet high.

The corner-stone proper was laid with solemn ceremony, Wednesday, June 11, 1766, in the presence of the United Swedish and German Ministerium, then in session, but owing to the stringency in financial affairs, aggravated by the



BRITISH SOLDIERS FORCING AN ENTRANCE TO THE CHURCH, 1777.

political agitation of the day, it was not until Sunday, June 25, 1769—a day memorable in the history of Lutheranism in America—that the building could be appropriately dedicated to the sacred uses for which it had been erected. The ceremonies commenced with a procession such as had never before been seen in the province. It formed at St. Michael's Church, and to the joyous peals of the bells and the melodious strains of the choristers, accompanied by the trombonists, the vorsther (vestrymen) bearing the holy vessels, the warden's invited guests, deputies from the various churches, and a large concourse of people, moved to the magnificent edifice. The Rev. Dr. Muhlenberg attempted to preach the sermon; but the heat of the day was so intense and the crowd present was so great that he was overcome in the pulpit, and could not finish his discourse.

Tradition tells us that in 1770, during Rev. Geo. Whitefield's last visit, he preached to vast crowds in the church, by permission of the Corporation; also that during the early days of the Revolution several meetings or services were held in the church, in which the Continental Congress participated. However, nothing of special note occurred until the occupation of Philadelphia by the British, under Sir William Howe, October, 1777. The clergy in charge of the congregation were Rev. Dr. Muhlenberg, Rev. Henry Muhlenberg and Rev. J. C. Kunze. On the approach of the enemy the two former retired to the Trappe, for political reasons, leaving the junior pastor in charge. He at once made a personal appeal to General Knyphausen to protect the church's property. This was answered by a requisition on all the buildings for military purposes. This demand being refused by the Corporation, the church was forcibly entered November 22, 1777, by the British soldiery, the pews torn out, and the building converted into a vast hospital.

After the evacuation, June, 1778, the American forces continued to use the church for hospital purposes, and it was not until the fall of 1781 that the church was again in the hands of the Corporation. Nothing remained but the bare walls. Well could the patriarch Muhlenberg weep, and call it his "desolate Zion."

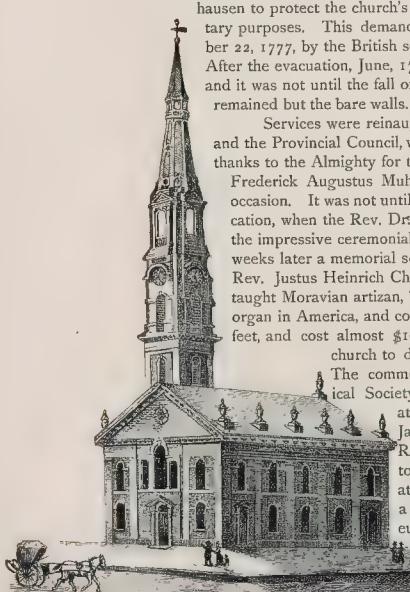
Services were reinaugurated on December 13th of the same year, when Congress, the Assembly and the Provincial Council, with many civil and military dignitaries, proceeded to Zion's Church to render thanks to the Almighty for the surrender of Cornwallis and his forces. Tradition asserts that the Rev.

Frederick Augustus Muhlenberg, then Speaker of the Assembly, preached the sermon on this festal occasion. It was not until September 22d, however, that the renovated building was ready for re-dedication, when the Rev. Dr. Muhlenberg, then in his seventy-second year, was again the central figure in the impressive ceremonial. On October 7, 1787, the venerable pastor entered into rest, and two weeks later a memorial service was held, the eulogy being pronounced by his friend and successor, Rev. Justus Heinrich Christian Helmuth. On October 10, 1790, the great organ built by the self-taught Moravian artisan, Tannenberg, was used for the first time. It was the largest and grandest organ in America, and contained over 2,000 pipes with three banks of keys. It measured 24 by 27 feet, and cost almost \$10,000. Another distinguished company assembled within the walls of the

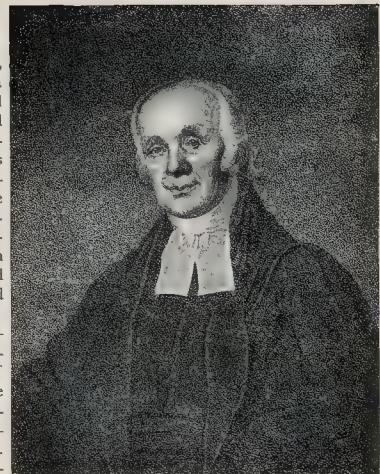
church to do honor to the memory of Benjamin Franklin, who had died April 17, 1790.

The commemorative services were held under the auspices of the American Philosophical Society, on Tuesday, March 1, 1791, and this association, in corporate dignity, attended the ceremonies. Conspicuous among this organization were Brother Jabez, the cowled Prior from the Sabatian community on the Coatico, and Rev. Mr. Helmuth, pastor of Zion Church. The President and Mrs. Washington, the Vice-President and Mrs. Adams, the Senate and House of Representatives of the United States, the Governor and Legislature of Pennsylvania, and a large concourse of distinguished citizens were also in attendance. The eulogy was delivered by the Rev. William Smith, D. D.

The era of prosperity which had settled on the congregation since the close of the Revolution received a severe shock in 1793, when the Capital City was almost depopulated by the yellow fever, the church losing 625 members by the scourge in less than two months.



THE CHURCH AS ORIGINALLY PROJECTED.



REV. JUSTUS HEINRICH CHRISTIAN HELMUTH.

Before the congregation had time to recover from this terrible visitation, a fresh calamity overtook this church. On December 26, 1794, the edifice was destroyed by fire. Although the alarm was at once given, and hundreds of persons formed in lines to pass buckets of water from the pumps, others put every obstacle in the way, or stood idly by and refused their services: many of those persons being so imbued with the French atheistical teachings then in vogue that they even rejoiced at the destruction of this Temple of Zion. The German Lutherans, not dismayed, went so earnestly to work that within two years (November 27, 1796) the church was again dedicated to the worship of Almighty God. In rebuilding the church the whole interior arrangements were changed, without, however, lessening the seating capacity.

The most noteworthy ceremony that ever took place within the walls of the church were the funeral services in honor of General Washington, December 26, 1799, by resolution of both Houses of Congress. The procession was headed by the soldiery under General MacPherson; then followed all the clergy in the city, thirty-four in number, walking two by two; then the bier, carried by six sergeants; then, after the orator of the day, Major-General Henry Lee ("Light-Horse Harry"), followed the Senate, the Judges, heads of departments, and other dignitaries; then the members of the House, the State Society of the Cincinnati, while the procession was closed by the Grand Lodge of Masons of Pennsylvania. On the arrival at the church the bier was placed in front of the altar; the civil authorities were seated in the centre, the military in the surrounding pews; while the gallery was filled with prominent citizens. President Adams and his family, together with the representatives of foreign governments, also occupied prominent positions. The funeral services were pronounced by the Right Rev. Bishop White, of the Protestant Episcopal Church; after which the orator of the day, General Henry Lee (father of General Robert E. Lee, of Confederate fame), ascended the pulpit and reviewed the life and prominent services of Washington, from his first public appearance on the banks of the Monongahela until his death. It was in this oration delivered in the pulpit of Old Zion, that Washington was first characterized in public as being "FIRST IN WAR, FIRST IN PEACE, AND FIRST IN THE HEARTS OF HIS COUNTRYMEN." At the conclusion of the oration, the bier was taken from the church and three volleys were fired over it by the infantry. It was computed that on this occasion there were over 4,000 persons within the four walls of the church.

The next noteworthy service in the church was the celebration of Washington's birthday, February 22, 1800, held in pursuance of the last act passed by Congress while in Philadelphia. This was strictly a Masonic service by the Grand and subordinate Lodges of Pennsylvania. The Rev. Bro. Dr. Magaw, of St. Paul's Protestant Episcopal Church, and the pastor, Bro. Dr. Helmuth, officiated. The greatest religious celebration which ever took place within the walls of Old Zion was the third Centennial Jubilee of the Reformation by Martin Luther, which was celebrated October 31, 1817. It was more than a Lutheran demonstration, and was participated in by all the Protestant clergy in the city, conspicuous among whom were the Right Rev. Bishop White, and the Rev. Dr. Alexander, of Princeton College. On this occasion the music was a special feature, the grand organ being supplemented by a full band, in addition to the trombones and kettle-drums always used on festal occasions. Dr. Helmuth preached the sermon. In the evening the church was illuminated by several thousand wax tapers, and the elaborate musical service of song and praise was repeated. The next memorable happening was the service held in commemoration of General Lafayette, July 21, 1834. On this occasion the venerable Bishop White, in his Episcopal robes, delivered an affecting prayer; after which Peter S. Du Ponceau delivered the oration on his former companion in arms. There were present the Cincinnati, Revolutionary Veterans, members of Congress, and an immense assemblage of people. Another service of public import was the Memorial Service, April 20, 1841, on the death of President Harrison. Sunday, May 13, 1866, the Centennial Celebration was held with great success, the services being under the direction of the pastor, Rev. W. J. Mann, D. D.

After a few more years of service, the demands and requirements of the changed condition of the congregation increased to so great an extent that it became manifest that the old sanctuary had outlived its usefulness in the old location. The growth of the city, together with the great spread of the population over the outlying



"LIGHT-HORSE HARRY" LEE.

territory, made the church more or less difficult of access for the German population, especially to the poorer classes, with whom riding was out of the question, and who always formed a large percentage of the congregation, and under existing circumstances either absented themselves from the church or were drifting into other denominations. To meet this difficulty and erect new churches in various parts of the city, the graveyard between Eighth and Franklin, Race and Vine streets, as well as other portions of real-estate belonging to the church, had been sold and the funds divided. Finally it was ordered by the corporation then in power that Old Zion should be sold, and a new church erected on a lot in Franklin street which had been reserved for the purpose. A purchaser was soon found, and on November 1, 1868, the last religious service was held within the hallowed walls. A large picture of the contemplated church was exhibited on the altar at this service. It was but a few weeks, and the old sanctuary was razed to the ground and passed into history. The corner-stone of the New Zion was laid with much ceremony, May 10, 1869, and was dedicated to the service of Almighty God, September 1, 1870, Rev. Dr. G. F. Krotel preaching the sermon. Rev. Dr. Mann remained in charge of the congregation until November 16, 1884, when he preached his farewell sermon and severed his connection with the congregation. He was succeeded by Rev. Joh. Emanuel Nidecker, who at the present time is still the pastor of the congregation.

Julius F. Jackee

THE OLD DUTCH CHURCH OF SLEEPY HOLLOW, TARRYTOWN, N. Y.

THIS is one of the most interesting of the old churches of the land. It is situated at Tarrytown, on the Hudson river, a place famous for its natural beauty, and also for the associations of history and romance that cluster around it. The church is of interest because of its great age, because it is an embodiment of that urgent religious spirit which the Hollanders who first settled in this vicinity brought to these shores, and also because the graceful pen of Washington Irving has made it known wherever the English language is spoken. Irving says of it: "It stands on a knoll surrounded by locust trees and lofty elms, from among which its whitewashed walls shine modestly forth like Christian purity beaming through the shades of retirement. A gentle slope descends from it to a silvery sheet of water, bordered by high trees, between which peeps may be caught at the blue hills of the Hudson. To look upon its grass-grown yard, where the sunbeams seem to sleep so quietly, one would think that there at least the dead might rest in peace." We may add that just over the borders of this yard where it joins the Sleepy Hollow Cemetery is the grave of this Wizard of the Pen, at a site which commands a view down the slope to the church, and through the clustering graves of the old churchyard.

A well-worn path leads almost directly to the grave—a path trodden by the feet of those who come from near and far to look at the unpretentious tomb. About half a mile south of the church, on what is now a continuation of Broadway, New York, and on what was the old post-road, is the André monument. The spot is supposed to be that where Paulding, Williams and Van Wart captured the British spy, Major André, on the 23d of September, 1780. When this event, so full of importance to the colonies in their struggle for independence, took place, the church was already nearly a hundred years old. Its nearness to this historic spot gives the building added interest to all visitors, and helps the imagination to realize the political and other changes which have taken place during the period of its existence.

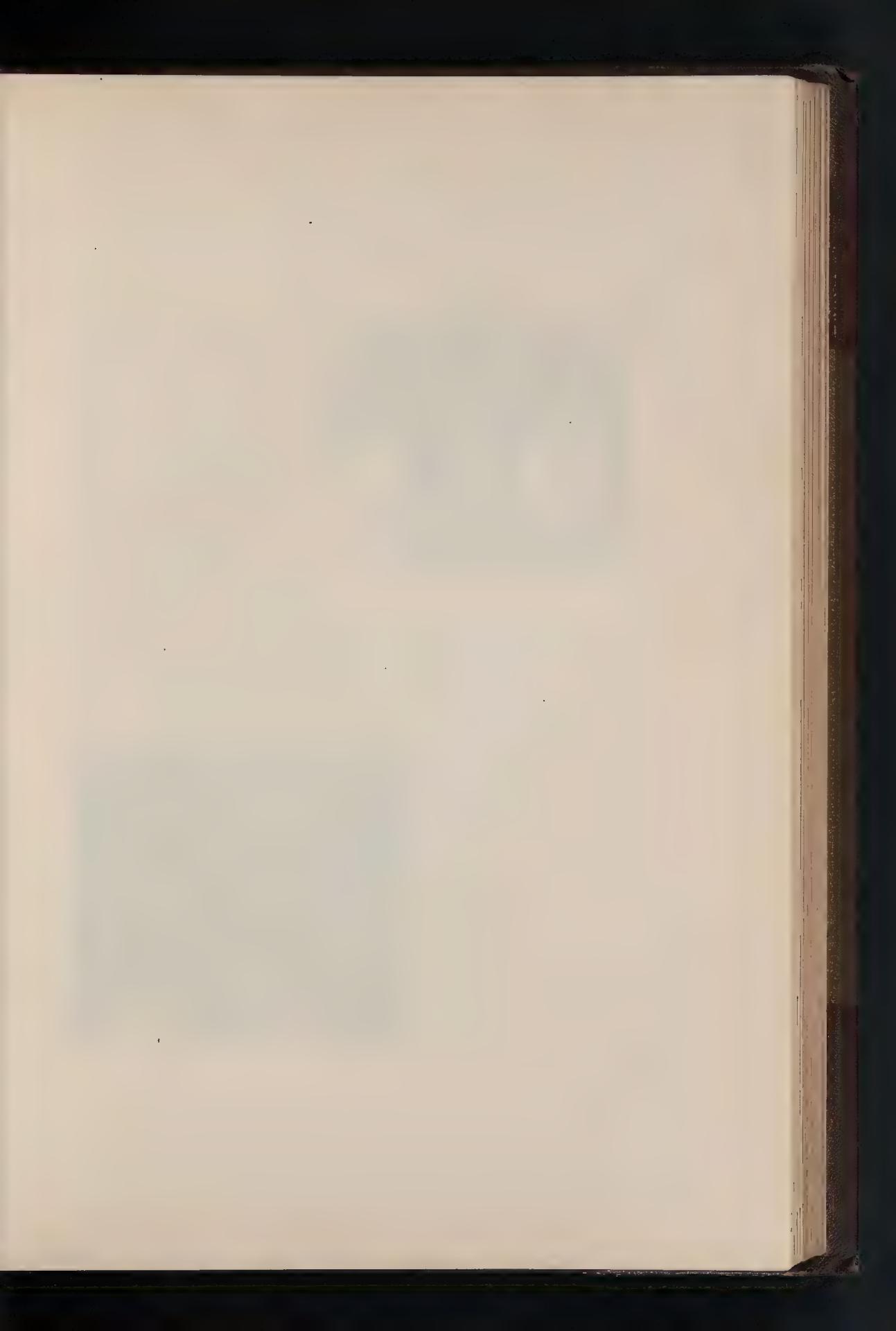
The church itself is not of large proportions, is almost rectangular in form, has a hip-roof, a small belfry at the western end, and at either end a vane, which vanes are believed to be as old as the building itself. Irving







The Old United Church of Sleepy Hollow, New York.





with his gentle humor affirms that these vanes, like most ecclesiastical vanes, are accustomed to point in contrary directions. Into the one on the eastern end the monogram of the founder and builder of the church is cut—VF (V. F., Vredryck Flype, or Frederick Phillips). The church is built of stone, with the exception of the surroundings of the windows, where are set in a graceful way little flat yellow bricks which were brought from Holland. On the banks of the Pocantico, a stream close at hand which empties into the Hudson, bricks similar to these are still dug up, which are supposed to have been dropped in the unloading of the sloop which carried them from the mother country to be built into the church. A plate set in the west wall of the church affirms that it was built in 1699. This plate is, however, not more than fifty years old in all probability, and there are many who doubt the accuracy of the statement which it makes, and who believe the church is much older. One of the reasons for this belief is the fact that the little bell which still swings in the belfry bears on it the words "Amsterdam, 1685," and the tradition is that it was cast to order. Very credible tradition too, affirms that there are coffins beneath the floor of the church, bearing plates on which there are dates reaching back to 1650 or 1660. The common belief, however, is that they who inserted this plate in the western wall, standing so much nearer the builders than do we, have given us the nearly correct date of the present edifice, and many believe with Washington Irving, upon the authority of tradition, that there was another church, a log church, on the same site before the present structure was reared. The bell, to which reference has been made, is still uncracked, and is an interesting relic. It is small and quite highly ornamented, and bears on its sides the Latin legend: "*Si Deus pro nobis quis contra nos?*" "If God be for us, who can be against us?" Considering the fact that when its tones first rang out it was in the wilderness among the "heathen," as the early settlers called the Indians, that the church has continued to exist and the bell continued to ring for two hundred years amid all the changes of time, it seems a very appropriate motto. The communion table belonging to the church was also brought from Holland. It is an extension table of massive oak, and inlaid with ebony. Two beakers, two plates and a baptismal bowl, all of solid silver and the gift of the founder of the structure and his wife, Frederick Phillips and Catherine Van Cortlandt, also are part of the property of the church. They are still in use by the First Reformed Church of Tarrytown, which owns the old church, and is the same organization with that which worshipped there, though the present congregation commonly uses another and larger building nearer the centre of the town. The name of Catherine Phillips appears quite frequently in the annals of this venerable structure. She was so much interested in its erection that she rode, it is said, on horseback from New York to oversee the work, and when the church was



CATHERINE VAN CORTLANDT, WIFE OF VREDRYCK FLYPE.



ICHABOD CRANE AND THE HEADLESS HORSEMAN.

completed, for nearly twenty years she gave of her means to have the pastor from Hackensack minister occasionally to the congregation. After her long life of usefulness at Tarrytown she died and was buried in a vault underneath the edifice with which she was so prominently identified in her lifetime.

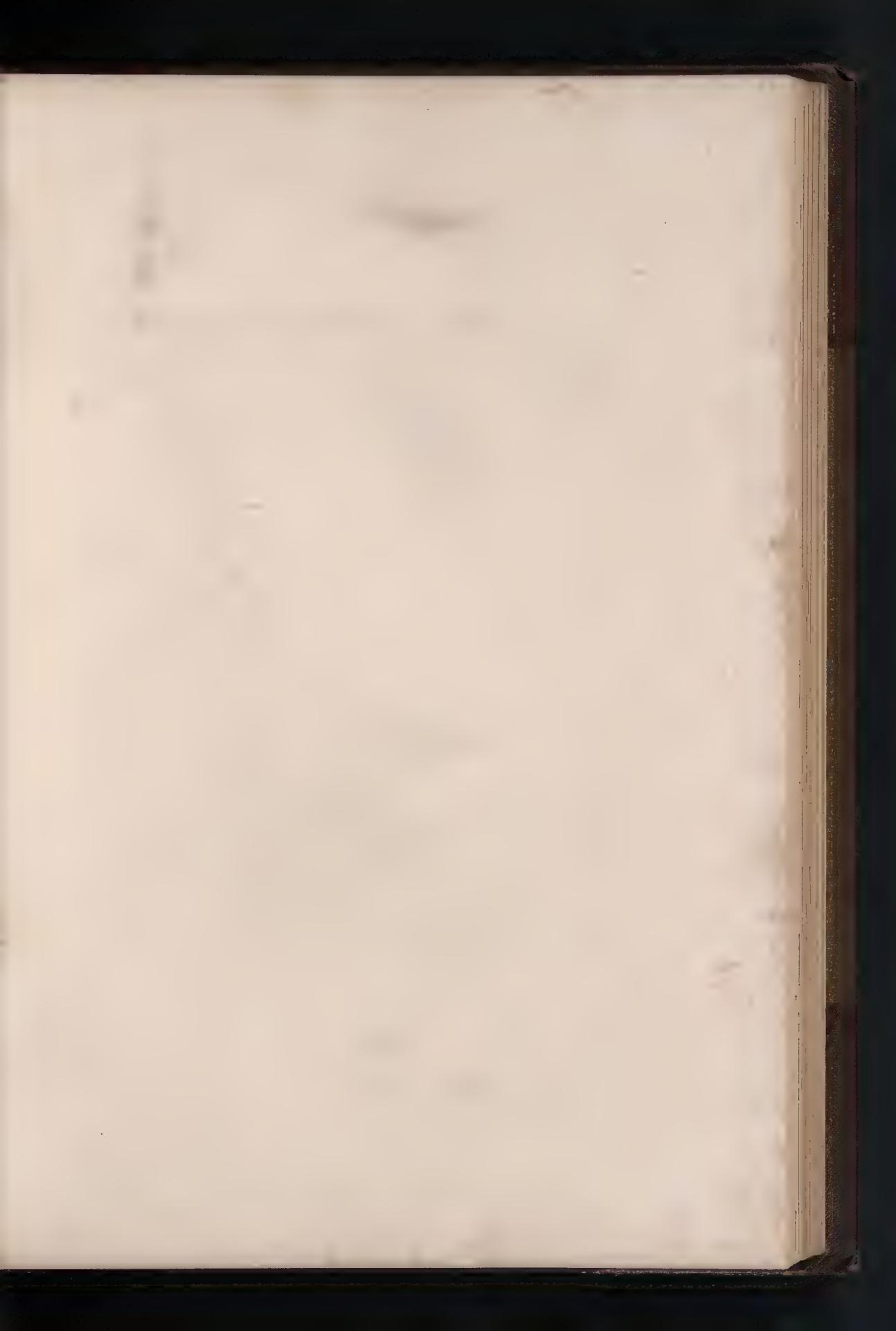
The exterior of the church is pretty much as it was at the beginning; but for the sake of comfort and convenience changes have been made in the interior from time to time. The old octagon pulpit, with its sounding-board, is gone; the pews, without any backs, have been superseded by others somewhat more comfortable; the door has been changed from the southwest corner to the western end of the church, and the sills of the windows, which were once seven feet from the floor, have been lowered. At either side of the pulpit before the Revolutionary War there were what were called "thrones," elevated places with a canopy over them. In one of these the "Lord of the Manor" was accustomed to sit, and his wife in the other. The church is surrounded on three sides by the graveyard. Originally it was so surrounded on all four sides. Gray's Elegy might have been written from it, for here the "rude forefathers of the hamlet sleep." Irving often loitered and mused in it on a summer's day, overgrown as it was at that time with briars and weeds. Here are many quaint epitaphs, and many in the Dutch language and of very ancient date. The grounds are not especially large, and must have been used for burial over and over again. There are some data which indicate that they have been used for their present purpose since about 1650, and that there have been more than three thousand interments in them.

Down the hill, about a stone's throw south of the church, is the bridge, or rather the place where it was, for a new one has superseded it, over which Ichabod Crane and the headless horseman dashed in their mad midnight race, as narrated in the "Legend of Sleepy Hollow." Ichabod had gained the other side, when, looking back, "he saw the goblin rising in his stirrups, and in the very act of hurling his head at him. Ichabod endeavored to dodge the horrible missile, but too late. It encountered his cranium with a tremendous crash." It may not be amiss to add that, according to Irving, Ichabod was the leader of the music in the old church. "It was a matter of no little vanity to him, on Sundays, to take his station in front of the church gallery, with a band of chosen singers, where, in his own mind, he completely carried away the palm from the parson. Certain it is, his voice resounded far above all the rest of the congregation; and there are peculiar quavers still to be heard in that church, and which may even be heard half a mile off, quite to the opposite side of the mill-pond, on a still Sunday morning, which quavers are said to be legitimately descended from the nose of Ichabod Crane." This little ancient church is still used for a short season each year on Sunday afternoons in the late summer and early autumn, the tintinnabulations of the little bell still calling the people together, and on a fair day the building is packed by worshippers who come from far and near. As its walls are in a sound condition, there seems to be no reason why it should not be in existence at the end of another two hundred years, and link that future so remote to us with the past, which is equally remote.

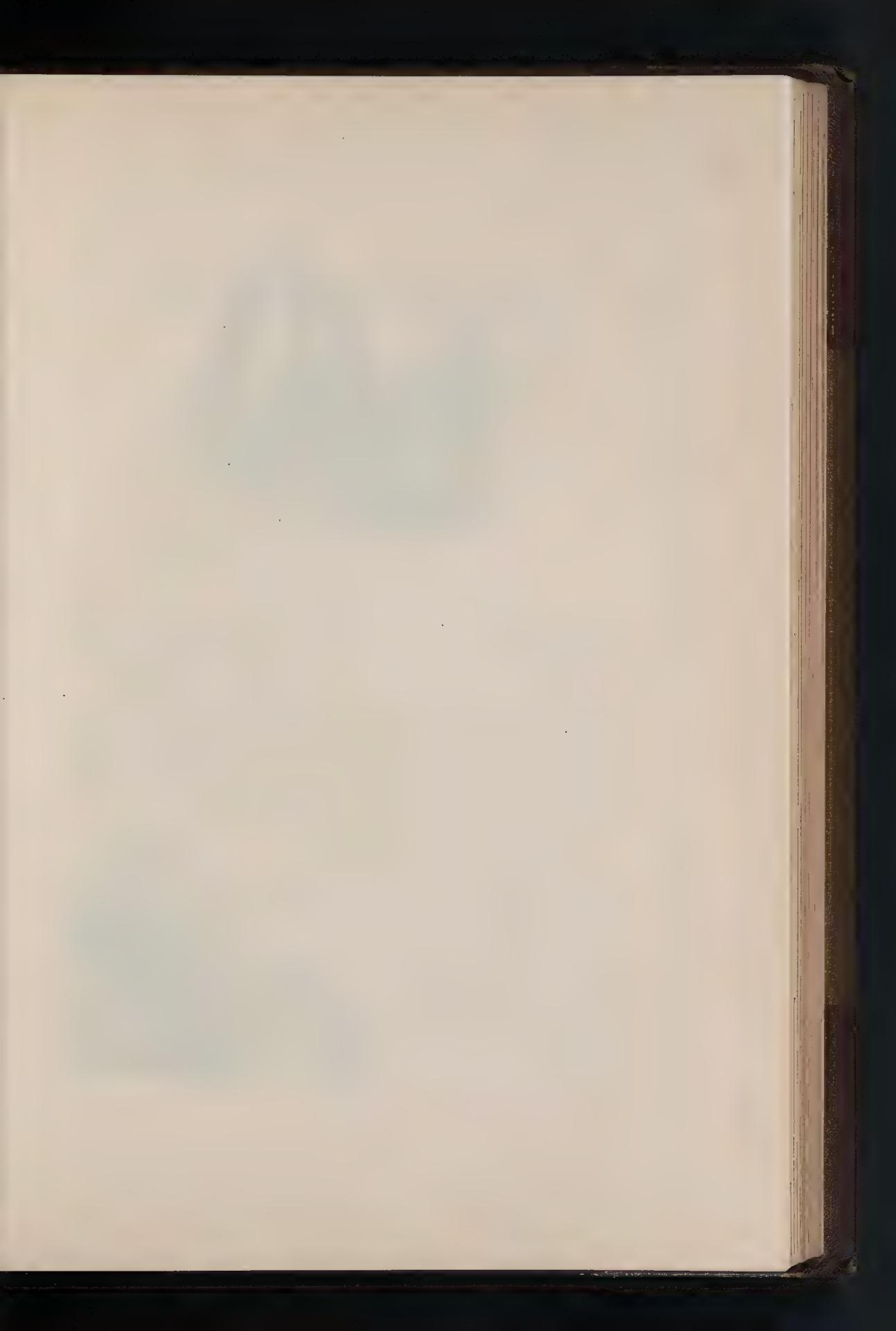
John K. Allen.



ICHABOD CRANE LEADING THE CHOIR.











A WEDDING PARTY FROM PORTSMOUTH.

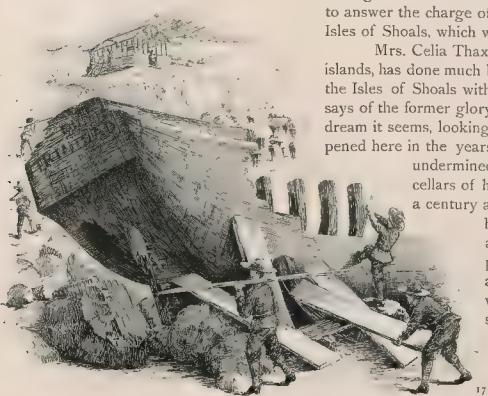
THE OLD GOSPORT CHURCH.

ON the barren, broken, rock-strewn hill, the culminating point of Star Island, New Hampshire, stands the old church of Gosport, a stone structure thirty-six feet by twenty-four feet on the outside, with walls two feet thick. A vane crowns the steeple, which was considered elaborately ornamental and costly by those who put it there. The foundations of the present structure are upon the solid rock, and the massive walls are of the rough granite of the isle. The tones of its bell in the quaint wooden tower are mournful, and they vibrate with weird music over the sea.

Some seven miles east of Rye Harbor, off the coast of New Hampshire, is a group of small islands known as "The Isles of Shoals," discovered by Champlain, then by Gosnold, but first visited (in 1614) by Captain John Smith, who gave them the name of "Smith's Islands." The present name was probably suggested by the clustering together of so many rocks, giving them the appearance of a "shoal" or "school" of large fishes. Appledore, the largest, although not more than two-thirds of a mile long, was settled prior to Star Island, another of the group, and until the close of the seventeenth century was occupied by a flourishing settlement. There was a church and an academy, and children were sent from the mainland to receive their education there. Wedding parties from Portsmouth were not infrequent; and it is recorded that the Rev. Richard Gibson, of the Church of England, Portsmouth, was summoned before the General Court (1642) to answer the charge of marrying people and baptizing infants on the Isles of Shoals, which were then under Puritan control.

Mrs. Celia Thaxter, the well-known poetess and historian of the islands, has done much by her delightful verses and descriptions to invest the Isles of Shoals with a peculiar interest. In one of her books she says of the former glory and prosperity of the community: "How like a dream it seems, looking now at those deserted rocks, that so much happened here in the years that are gone! The ground in some places is undermined with ancient graves, and here are the ruined cellars of houses wherein men and women lived more than a century ago. The men and women are dust and ashes, but here are the stones they squared and laid, and here the thresholds over which many feet passed. I love to people these solitudes again, and think that those who lived here centuries ago were decent, God-fearing folk, most of them—for so tradition says."

About the year 1700 Star Island became



the most important of the group, and Gosport, its village, rose into prominence for its fishing industry. Ships came even from the far off Mediterranean to trade there. Wickedness and riotous living flourished to a greater degree than the commerce of the place, and finally the settlement relapsed into a half barbarous way of life. Suspected of being in complicity with the British at the outbreak of the Revolution, the inhabitants were ordered to abandon the island for the mainland, and so the population of Gosport was reduced from 284 to 44. After this the few who remained lived in a deplorable condition of ignorance and vice. Finally some of the more depraved pulled down and burned the old meeting-house, which had so long been a prominent landmark for seamen; and the parsonage would have shared a similar fate had it not, like the ark, been launched and floated over to the mainland out of harm's way.

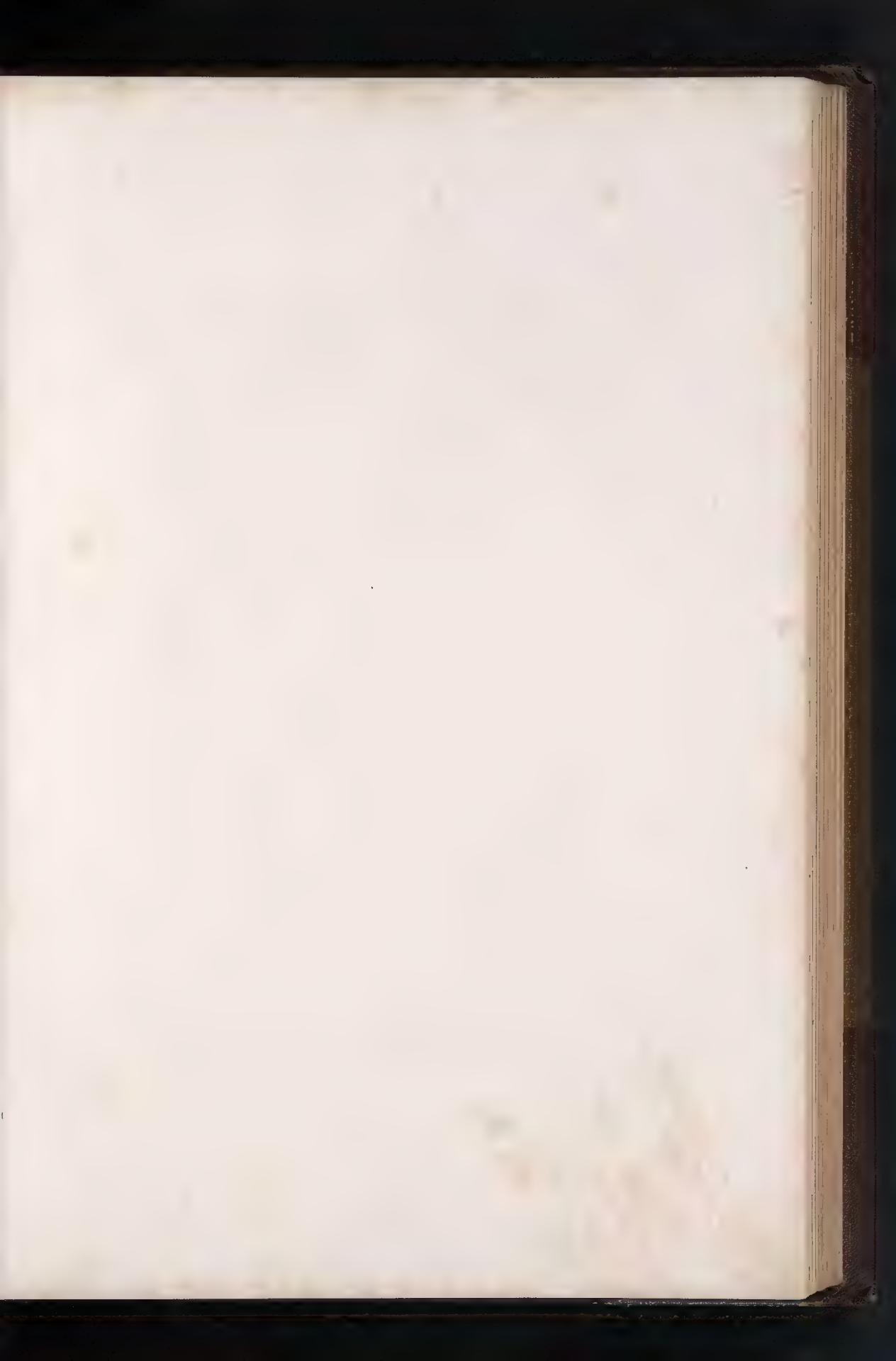
The original church building on Star Island was fashioned in 1685 out of the timbers of a wrecked Spanish galleon. It was rebuilt in 1720, and in 1790 met the fate above referred to. This building was used sometimes as a storehouse for salt fish on week days, and if the congregation was not too large and the people not too busy, the salted fish remained during the Sunday services. In 1800 the present structure arose mainly through the efforts of Rev. Dudley A. Tyng, of Newburyport. The sermon at its dedication was delivered by the Rev. Jedediah Morse, who occasionally officiated at the islands. In addition to its use for religious services it has been at times used as a schoolhouse.

The first Puritan minister stationed on the island was the Rev. Mr. Moody, who came there in 1706. In 1730 he was succeeded by the Rev. John Tucke, a man who endeavored to bring his charge into something like a civilized community, until they carried him from the little church on the ledge of rocks to the hollow below, and there laid him to rest. Later on came the Rev. John Brock, of whom Cotton Mather tells many a story in *The Magnolia*. He seems to have been a strong, quaint, decided character, and well adapted to deal with the rude people of his island parish.

There are many stories of wrecks, and of pirates, and of strange adventures of the fisher folk, and of tragic deeds, associated with these islands. Besides these, the weird scenery has given inspiration to many a poem, and allured the painter to his noblest efforts.

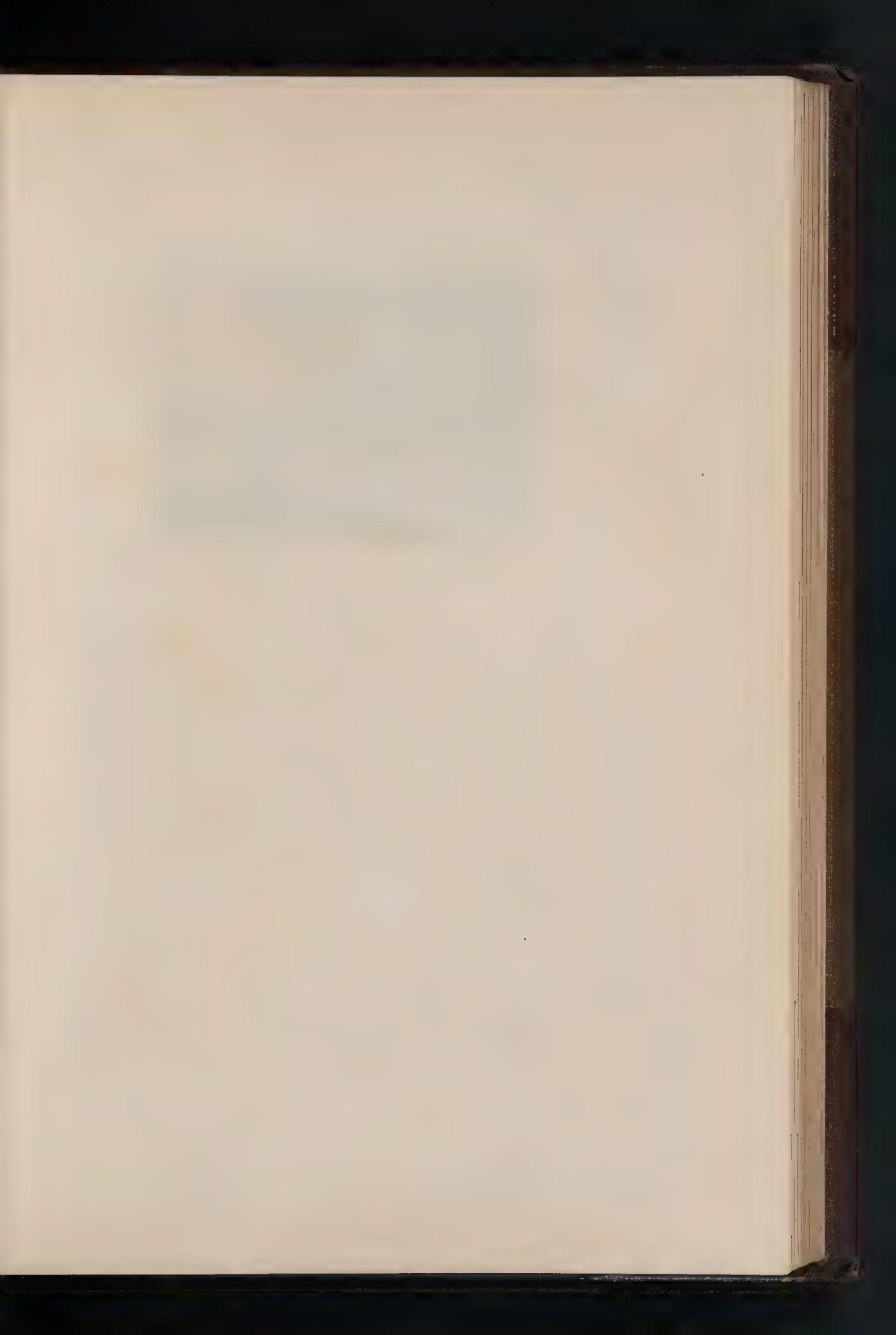
"And the sunset paled, and warmed once more,
With a softer, tender after-glow;
In the east was moorise, with boats off shore,
And sails in the distance drifting slow.
The beacon glimmered from Portsmouth bar,
The White Isle kindled its great red star;
And life and death in my old-time lay
Mungled in peace like the night and day!"

G.W.S.



Yonkers Church and the Battle of Monmouth.







ORDINATION OF THE FIRST PRESBYTERIAN MINISTER IN AMERICA, 1705.

OLD TENNENT CHURCH, TENNENT, N. J.

FEW churches are more worthy than Old Tennent to be called "historic." The church building is of a good old age, having stood almost unchanged since about the date of George Washington's birth, and the structure is antique in all its appointments. The interest arising from its age is increased by the fact that a series of intellectual and spiritual giants ministered in this church during the early days of American Presbyterianism, wrought marvels of spiritual accomplishments "through the Word of the Lord," and made Old Tennent forever famous in the history of the American Presbyterian Church. John Tennent, William Tennent, David Brainerd, George Whitefield, John Woodhull—such are some of the names that have made this church historic.

But Old Tennent is interesting to the patriot not less than to the presbyter, for the church and its surrounding fields and hills are rendered memorable by that important revolutionary battle which made the name "Monmouth" ever musical to the men who had suffered the long horrors of Valley Forge. All that weary winter of 1777-'8 Washington had held his loyal men, though freezing and starving, in their camp by the Schuylkill, keeping tireless watch against the foe—a foe that spent the winter in feasting and revelry. But when summer came, and Sir Henry Clinton began his march across New Jersey, the Americans were instantly on his track. Sternly Washington held to the pursuit; and when the time came he struck both quick and hard! On the field of Monmouth, June 29th, 1778, the hitherto dreaded British Grenadiers learned the new and bitter lesson, that the American "rebels" were able to defeat them in fair fight. This battle was the turning-point of the Revolution, and its importance to the American cause can hardly be over-estimated.

There were many interesting incidents connected with the battle. It was there that the traitor, Lee, attempted to betray the American cause. Under cover of the darkness of the preceding night he spent hours in consultation with the British general, and on the day of the fight he came near accomplishing the defeat of the patriots. The presence of Washington, who rode down upon Lee with furious indignation, and his stinging rebuke, cowed the sulky traitor. Washington then rallied his men, hurled back the pursuing foe, and saved the day. It was in this battle, too, that Mollie Pitcher made herself famous by taking her husband's place at one of the guns made vacant by his death and discharging his duties throughout the battle. Several miles from the scene of the struggle a commemorative pillar has been erected; but the Old Tennent Church, which witnessed the fierceness of the combat, stands as its true monument.

The organization of this church dates from 1685, in which year a band of Scotch dissenters, driven from their native land by religious persecution, after a tempestuous voyage were stranded upon the northern New Jersey coast. They instituted the public worship of God not many miles from their landing-place, and, rejoicing in their new-found freedom, called their township "Freehold," and styled their assembly the "Presbyterian Congregation of Freehold." In 1692 their first house of worship was built of huge logs cut from the adjacent forest. Like its brawny builders, it was rough and uncouth, but it was solemnly consecrated to the service of Almighty God. It was long known as the "Old Scots' Meeting-House." The last vestige of this building disap-

peared years ago. The house was built on a piece of "rising ground" some five miles north of the present village of Freehold. The old "Scots" burying-ground" is still there, over-grown with bushes and briars and rank with weeds.

This "Old Scots Meeting-House" was the scene of the first Presbyterian ordination in the New World. And what a scene it was, if we view it in the light of all that it heralded and foretold. The first American Presbytery, small enough in numbers, had held its first meeting, in Philadelphia, in June, 1705. That meeting was adjourned to meet in Freehold in the "Jerseys" to examine and ordain John Boyd. The meeting was held in the "Scots Meeting-House" December 27-29 of the same year. Three members of the Presbytery were in attendance, the Moderator, Francis Makemie, who in 1683 had founded Presbyterianism upon the eastern shore of Maryland; and Revs. Jedediah Andrews and John Hampton. The pastor, who was a young man, passed all his examinations with much credit, and on the Sabbath morning was solemnly ordained in the presence of God and the people. In the cold, gray light of that winter day, the hushed people watched and waited, while the candidate knelt on the rough floor, the ordaining hands were solemnly laid upon him, and the strong prayer ascended to the great Head of the Church; and when the young man arose and stood upright to receive the earnest clasp of his brethren's hands, and heard the solemn greeting, "We give you the right hand of fellowship to take part in this ministry with us," many an eye was dim with tears, though all hearts were glad with gratitude and hope. John Boyd lived but two years after his ordination. The next pastor of the church was Joseph Morgan, who served eighteen years, but under whose ministry the church did not flourish. Spirituality declined, divisions increased, financial difficulties arose, and in 1729 Mr. Morgan left the congregation "as sheep having no shepherd." But the darkest hour often precedes the dawning, and God was even then preparing glorious things for this people. He sent them John Tennent.

As in the hurrying crowd we meet for a moment, and then lose forever, some sad, sweet face, and ever after those appealing eyes seem to haunt us, yet never meet our gaze again, so for a moment only we look into the deep, spiritual face and heaven-lit eyes of John Tennent, and then see him no more. He was utterly unworldly; his life was holy and Christ-like; he was "faithful unto death" and death came soon. Before life had

reached its meridian the shadows for him had passed forever and the crown of life was his. He ministered to the congregation but a year and a half, yet he is recorded as "the most laborious, successful, well-qualified and pious pastor this age afforded;" who loved his people with a heartfelt devotion that was wonderful.

William Tennent, Jr., the second son of the founder of the Log College, was educated in that now famous institution of Presbyterianism, and was the faithful and beloved pastor of Old Tennent for more than forty-three years. It was for him the edifice was named, and his mortal remains, deposited 1777, now lie beneath the central aisle of his much-loved church. William Tennent was a great man, a great preacher, and a great Christian hero. He was worthy to be the compeer of his more famous friend, Whitefield. The secret of his life and power was that remarkable trance during which he believed himself to have been caught up into utterable glory and to have seen marvellous things, never to be spoken on earth. It is not strange



THE SHIP OF THE SCOTCH DISSENTERS STRANDED UPON THE NORTHERN NEW JERSEY COAST.



GENL. WAYNE'S CHARGES—SHOWING THE OLD TENNENT PARSONAGE. RELIEF ON THE BATTLE MONUMENT AT FREEHOLD, N. J.



WM. TENNENT, SR.

that a man with such an experience should have had great spiritual power and that before his marvellous preaching the crowding multitudes should have been "bowed down like bulrushes."

After the death of William Tennent, Dr. John Woodhull succeeded to the pastorate of Old Tennent, and ministered for more than forty-five years. He was a scholarly and influential man, one of the founders of the Theological Seminary at Princeton, one of the framers of the constitution of the Presbyterian Church in the United States of America, and was once moderator of the General Assembly. His long pastorate brings us to within the memory of some now living in the congregation. Dr. Woodhull died in 1824. Between that date and 1839 there were the four pastores of Dr. Job Halsey, Robert Roy, Dr. McLean, and Dr. Clark. Then L. H. Van Doren ministered sixteen years, during which time occurred great revivals. He was followed by Donald MacLaren, who resigned in 1862, and was succeeded by a worthy mate to the mighty Tennent, a second prodigy of Christian zeal and labor, Archibald P. Cobb. For seventeen years and a half he lived and labored for a people whom he loved with all the strength of his passionate, great nature, and who, in return, loved him with rare and touching loyalty. After his death, in 1881, Rev. George G. Smith became pastor, and was succeeded in 1885 by Rev. Dr.

Robert C. Hallock, and he, in turn, by Rev. Frank R. Symmes.

Robt C. Hallock.

THE SEVENTH-DAY BAPTIST COMMUNITY OF EPHRATA, PENNSYLVANIA.

THE Sabbath-keepers, more generally known as the "Seventh-Day Baptists," were the first religious society formed within the Commonwealth of Pennsylvania to claim the right to worship God after the dictates of their consciences, under the XXII^d clause of the charter which had been forced upon William Penn, only after a long struggle, by the Lord Bishop of London. It is a curious fact that almost all of the emigrants, irrespective of nationality, who landed on the shores of the Delaware within the first decade after Penn's arrival in 1682, assumed the plain garb and tenets of the Quakers, or Society of Friends; but the majority, in view of subsequent events, it seems, donned the mask merely to gain the greater advantages held out to the members of that society. It soon became evident to those early settlers that Penn's "holy experiment" and the projected Quaker Elysium were far from being realized. From the very start personal feuds and local jealousies became rife, and, to add to their troubles, differences arose on the question of doctrine, which resulted in the so-called "Keithian Controversy," and caused a number of separate meetings to be established in both city and country.

The most important of these meetings was the one set up, in 1691, at the house of one Thomas Powel, on the Providence road, in Upper Providence township, in Chester (now Delaware) county. It was about twelve miles west of Philadelphia, and six miles north of Chester. These people became known as Christian Quakers. George Keith, who had caused the schism, was himself disowned at the Yearly Meeting in 1692, after which he deserted his followers and left the country. Most of these meetings were then discontinued, the Providence meeting, however, being maintained by the exertions of Thomas Powel, and later on by Abel Noble, who located there about 1696. The members, nevertheless, feeling themselves spiritually as drifting about without aim or object, like a bark upon the sea without a guiding hand to direct its course, yet unwilling to return to the Society of Friends, determined under the advice of Abel Noble to resign themselves



PRIOR JABEZ AT VALLEY FORGE INTERCEDING FOR THE LIFE OF HIS ENEMY.

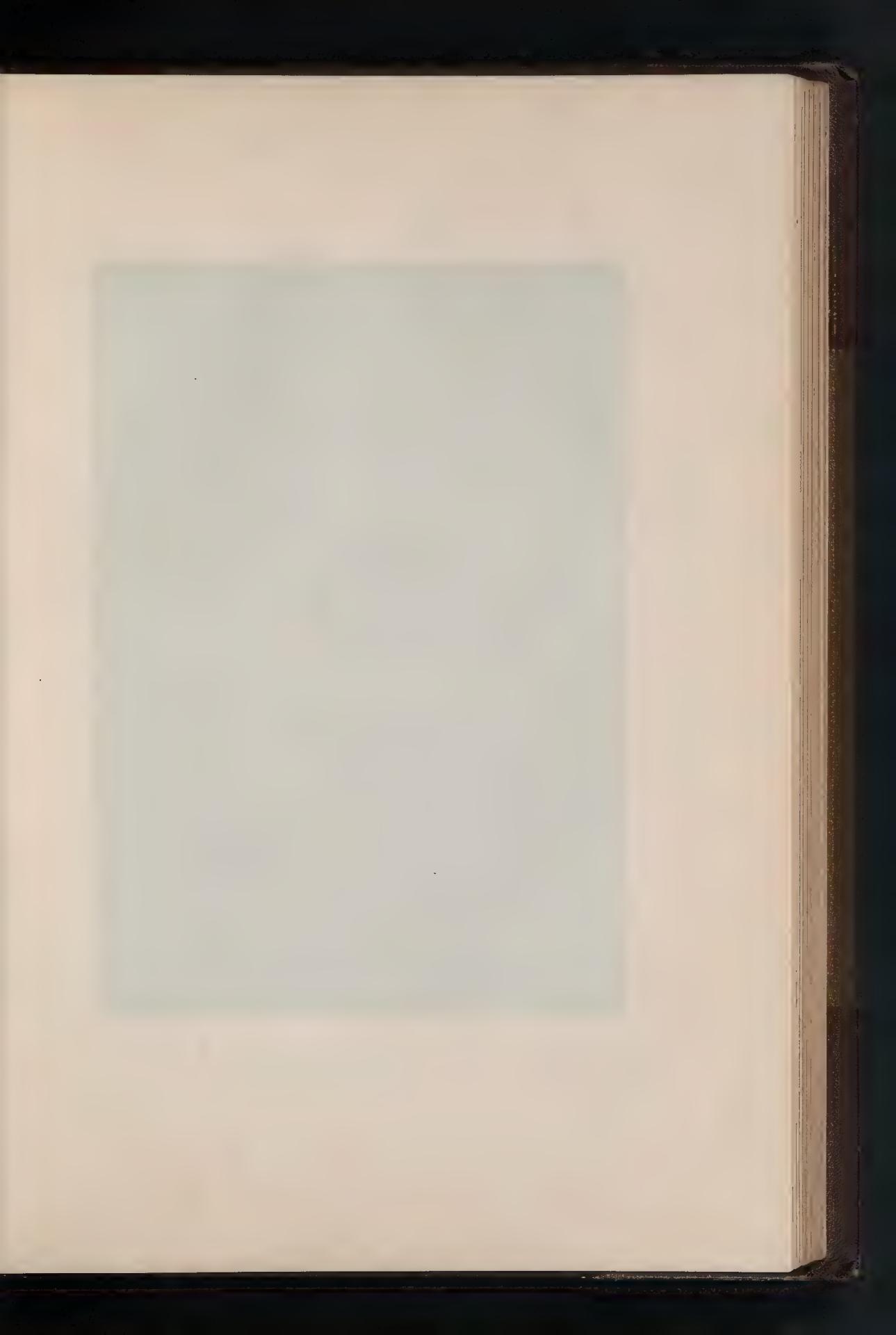


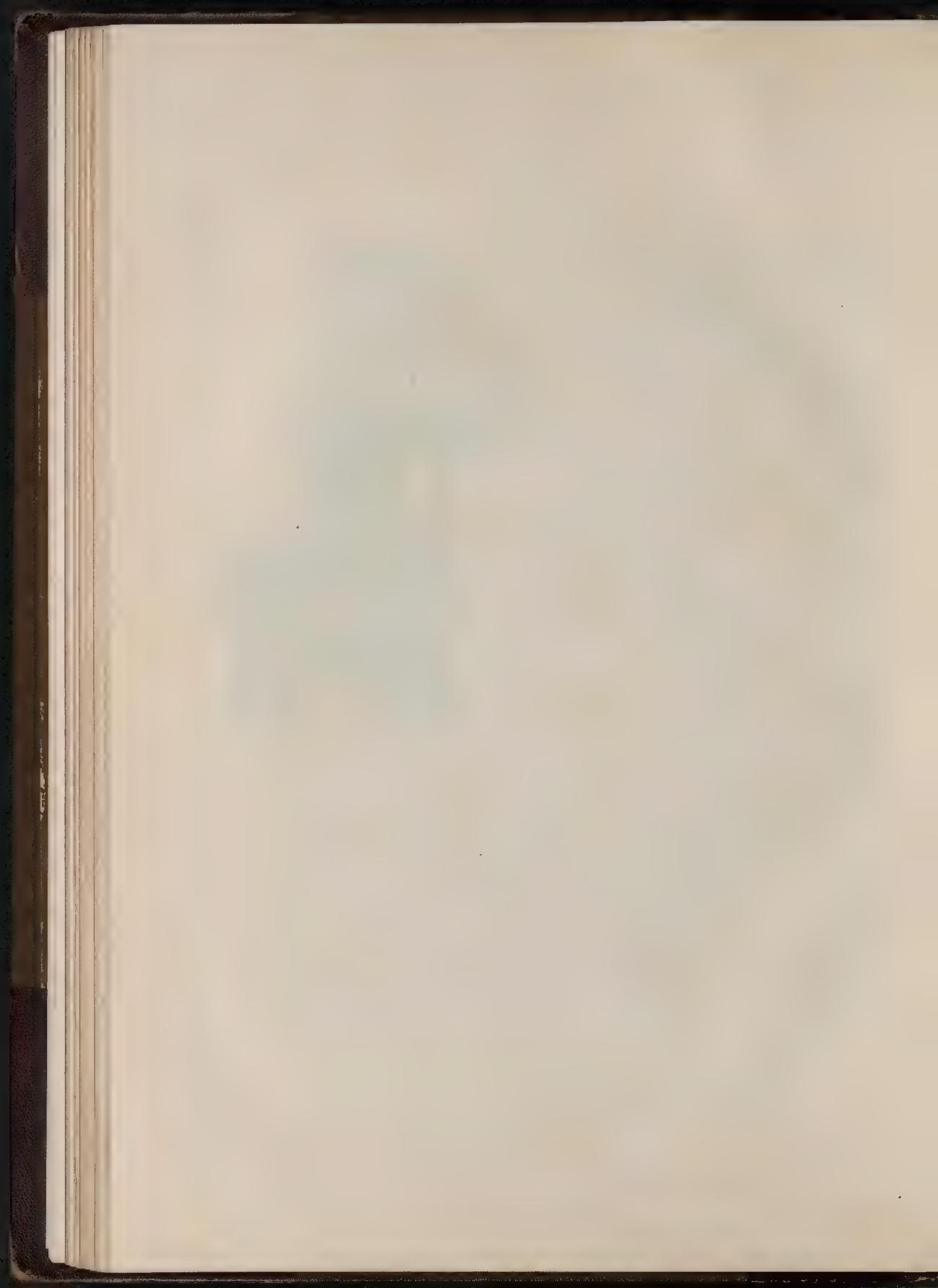
EPHRATA PILGRIMS PREACHING FROM THE COURT-HOUSE.

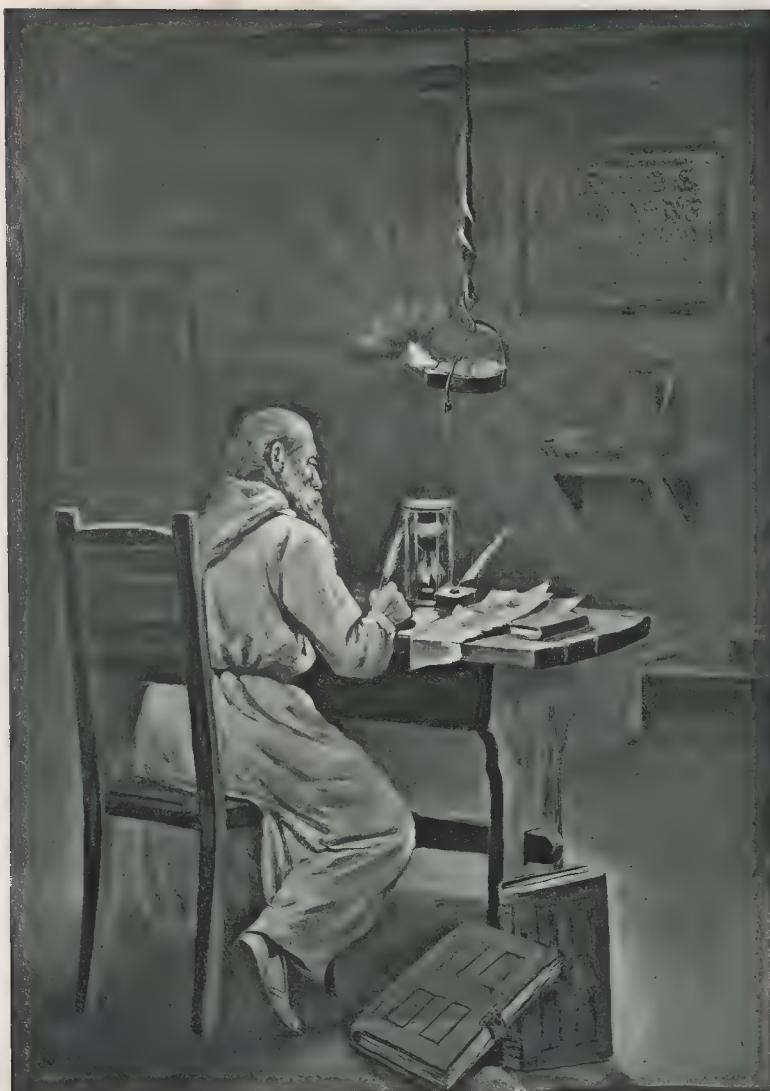
Noble, were wont to boldly admonish the populace on market days from the steps of the old Court-House at Second and Market streets. Beissel also had a pamphlet printed on the Sabbath (1728), which he circulated among the Germans, and he soon became the acknowledged leader of the German Sabbath-keepers in the Province. He, however, did not long confine his teachings to the simple ritual of the parent society. Prior to his departure from the fatherland he had become imbued with certain mystic dogmas of the XVII century. To continue these Theosophical speculations, he solemnly resigned his position as "Vorsteher" of the Sabbatarians, telling them to look to the New Testament as their guide and law; and withdrew to a hut on the Cocalico, about fifteen miles further in the forest, and there lived the life of an anchorite. He was not allowed to enjoy his seclusion; first one and then another of his old followers took up their residence near him. This resulted in the formation of the "Community of the Solitary" (*Ein Orden der Einsamten*), and after further additions to their numbers, in what became known as the "Ephrata Community";—an establishment different from all other religious bodies in the province, and which stands without a parallel in the religious history of the country. A complete renunciation of the world and its allurements, together with an absolute negation of individuality, formed the prime basis in the lives of the adherents, and the better to attain this object, the solitary life was changed to a conventicle one, a Monastic society was established, and the rule and habit of the White Friars or Capuchins was adopted. "To hide the body for its shame sake" it consisted of a shirt, trowsers and vest, together with a long white gown and cowl, of woolen web in winter, and homespun linen in summer. That of the sisters differed only in the substitution of a petticoat for trousers, and some little peculiarity in the shape of the cowl. Monastic names were also adopted by the members.

entirely to the guidance of Scripture, and to live a life of primitive Christian simplicity. Accordingly they designated the days and months by numerical names, held to the plainness of dress and language, refused to bear arms or take an oath, kept the Seventh day, and administered the sacred ordinance of Baptism as by Scripture ordained. Protracted meetings were held under direction of Abel Noble, resulting in many converts to the organization, the members of which henceforth became known as "The Baptist Quakers." Prominent among these converts was Rev. Jonas Aurén, a Lutheran pastor sent to America in 1696, by Charles XI. of Sweden. He had charge of the church at Racoon, in New Jersey, until 1713, ministering to the Lutherans on Sundays, while he and his family kept the seventh day. In the next quarter of a century several organizations of Sabbath-keepers were perfected; one in 1700 on the Pennypack in Philadelphia County; another at Nottingham in Chester County, and another at Nantmill, near the Falls of French Creek, in the N. W. part of the same county. Out of this last resulted the formation in 1727 of a congregation among the German Dunkers in the adjoining townships.

Abel Noble, before mentioned, who had refused to act as preacher for any congregation in particular, but travelled from place to place in Pennsylvania and New Jersey as an Evangelist, everywhere preaching the importance of keeping the Sabbath, on one of his journeys to Nantmill met one Conrad Beissel, who was the chosen leader of a little band of peculiar Dunkers in the Conestoga country. The result of this interview was that Beissel was converted to Sabbatarianism, and forthwith became an active emissary among the Germans in Lancaster and the adjoining counties, his little band of followers forming the nucleus for the future organization. So earnest was Beissel that he, together with a companion, Michael Wohlfahrt, made several pilgrimages on foot to Philadelphia, clad in the garb of the Pilgrims of old;—their strange appearance,—broad-brimmed linen hats,—long woollen gowns secured with a rope around the waist,—full beards, long staves and sandaled feet everywhere attracting attention. Thus attired, they, together with Abel Noble, were wont to boldly admonish the populace on market days from the steps of the old Court-House at Second and Market streets. Beissel also had a pamphlet printed on the Sabbath (1728), which he circulated among the Germans, and he soon became the acknowledged leader of the German Sabbath-keepers in the Province. He, however, did not long confine his teachings to the simple ritual of the parent society. Prior to his departure from the fatherland he had become imbued with certain mystic dogmas of the XVII century. To continue these Theosophical speculations, he solemnly resigned his position as "Vorsteher" of the Sabbatarians, telling them to look to the New Testament as their guide and law; and withdrew to a hut on the Cocalico, about fifteen miles further in the forest, and there lived the life of an anchorite. He was not allowed to enjoy his seclusion; first one and then another of his old followers took up their residence near him. This resulted in the formation of the "Community of the Solitary" (*Ein Orden der Einsamten*), and after further additions to their numbers, in what became known as the "Ephrata Community";—an establishment different from all other religious bodies in the province, and which stands without a parallel in the religious history of the country. A complete renunciation of the world and its allurements, together with an absolute negation of individuality, formed the prime basis in the lives of the adherents, and the better to attain this object, the solitary life was changed to a conventicle one, a Monastic society was established, and the rule and habit of the White Friars or Capuchins was adopted. "To hide the body for its shame sake" it consisted of a shirt, trowsers and vest, together with a long white gown and cowl, of woolen web in winter, and homespun linen in summer. That of the sisters differed only in the substitution of a petticoat for trousers, and some little peculiarity in the shape of the cowl. Monastic names were also adopted by the members.







Translating the Declaration of Independence at Ephrata, Pa. 1776.



From this period dates the first of the Cloister buildings. Among the Germans of note and intelligence who joined the Community at this time we find Conrad Weiser, Rev. Peter Miller, and the wife of Christopher Sauer, the Germantown printer. Beissel, who, under the name of Father Friedsam Gottrecht (Peaceful Godright), was the spiritual head of the Community, from the first made frequent use of Benjamin Franklin's printing press in Philadelphia; and to him belongs the honor of being the author and publisher of the first book of German poetry in America. The secular affairs being under the direction of the four Eckerlings, known as Brothers Onesimus, Jephune, Jotham and Elimelich, prospered, and their grist, saw, fulling and paper mills were soon the most extensive in the province.

The Community was not destined to flourish without trials and troubles, for at the very outstart they were prosecuted by the Quaker authorities under the law of 1705, for working on Sunday, but as the brethren suffered the short imprisonment without a murmur and persisted in their course, another plan was tried: the Township constable was sent to demand the "Single Men's tax" from all inmates; this trouble, however, was also happily overcome. The constant increase of membership made the erection of additional buildings a necessity, and of these "Saron," the sister house,—"Bethania," the brother house,—and the "Saal" or chapel, have come down to us. The several other buildings which stood on the hill west of the present buildings, together with "Zion," which served as a hospital during the Revolution, have been long since demolished, the only relic to recall their existence being the graves of the patriot soldiers on the crest of the hill.

It is not alone however by their mystic symbolism, the quaint architecture or interior arrangements of their habitations, or the curious ceremonials or rites, by which this band of Sabbath-keepers will live and go down to posterity for ages to come, but by the fact that from almost the earliest formation of the society they made free use of the printing press,—obtaining as early as 1745 a press of their own,—the first outside of Philadelphia County, the second to print with German characters, and the third press in the Province. For a period of twenty years they did more book printing than was done elsewhere in the whole province;—and more original works were written and larger works printed at Ephrata, during the time it flourished, than in all the provinces of the Union combined. Imprints of this press are at the present day among the rarest and most prized specimens of "Americana";—as are also the illuminated MSS. Hymn books, the handiwork of the sisterhood during the long winter nights, in the "Schreibstube" of Saron; specimens of their work in "Fracturschrift" may still be seen on the walls of the Saal. When the tide of war surged over South-eastern Pennsylvania, 1777–8, many of these Hymn books and printed sheets were seized by the quarter-master sergeant and turned into cartridges. Another main feature of the Community was their peculiar music, composed by Beissel, who took his style from the music of nature; their singing was the Eolian harp harmonized, conveying a softness and devotional air almost supernatural to the auditor. In addition to their various enterprises, as early as 1740 they organized the first Sabbath-school in America; it was under the care of Brother Obed (Ludwig Höcker), and flourished until the Revolution.

Conrad Beissel died in 1768, and was succeeded as spiritual director by Brother Jabez (Rev. Peter Miller); at this time the society was probably at its zenith. The subsequent decline of the Community was not so much the result of the death of the founder as it was the advancement of general improvement, and the activity of other denominations, which, together with the political agitations preceding the Revolution, all tended to exercise an influence calculated to prove detrimental to the monastic feature of the Community. When finally the clouds of war broke over the land, and all non-combatants were looked upon with more or less suspicion, Prior Jabez was one of the most trusted agents of the Continental Congress, he being the only scholar in whom sufficient confidence could be placed to translate important diplomatic documents. When finally the Declaration of Independence was promulgated, it became a matter of the highest importance to have it properly placed before the foreign governments. So great was the confidence in Brother Jabez that the work was entirely entrusted to him, and here, at Ephrata, in his cheerless cabin (midway between the Brother and Sister houses), was the great State paper translated into seven different languages, and engrossed to be sent to the Courts of Europe. Later on, the bulk of the Con-



23

THE SAAL.

tinental money was printed on the Ephrata press under the supervision of the Prior.

During and after the war, Prior Jabez often acted as intercessor for the Dunkers and Mennonites when they were in trouble with the military authorities. On one occasion, during the encampment at Valley Forge, a certain Michael Widman, a bitter enemy of the Ephrata Prior, was arrested, tried before a drum-head court-martial, and condemned to be hanged as a spy or traitor. The Prior, hearing of the impending fate of his enemy, at once started on foot for Valley Forge. Obtaining an audience with Washington, he pleaded earnestly for the culprit. After patiently listening to the appeal, Washington remarked that the state of public affairs demanded that an example be made of the traitor, or he would cheerfully release his friend. "Friend, Friend!" exclaimed the recluse; "alas, he is my greatest enemy, and has even spat upon me." The magnanimous action of the Prior made so great an impression on Washington and the officers present that a reprieve was granted. No time was to be lost, as the hour of execution was drawing near;—the gibbet was in Treddyfrin outside of the camp lines, and fully two miles from head-quarters, yet the now happy Prior, weary and footsore as he was, hastened over the rough and frozen roads with the glad tidings, arriving breathless and faint, just in time to save his greatest enemy from an ignominious death.

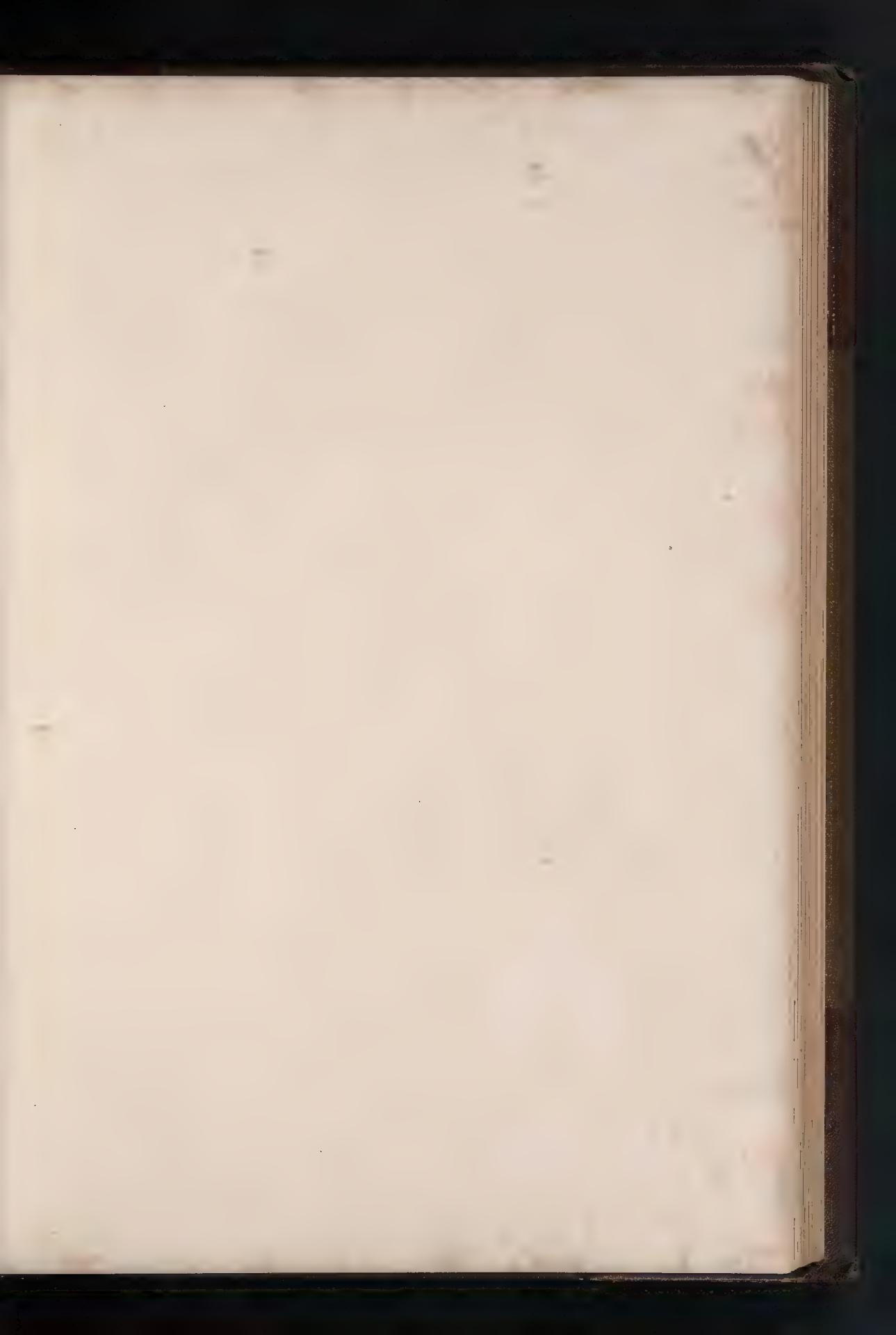
The passage of the so-called Sunday law of 1794 proved a veritable death-blow to the denomination of Sabbath-keepers in Pennsylvania; they were depleted in numbers at the close of the war, but maintained their organization during the period of unrest intervening between this time and the adoption of the Constitution, which assured them liberty of conscience (Art. IX., Sec. III), and the hope that under the new régime they would be permitted to exercise their faith to the fullest extent. Of the parent society at Newtown nothing is left at the present time but the neglected enclosure on the Newtown road; the most prominent tomb marks the resting-place of Elizabeth Wayne, the mother of General Anthony Wayne; on one side repose four of her children, on the other, in an unmarked grave, the parents of the celebrated Benjamin West, the mothers of both men being consistent Sabbath-keepers. Of the former French Creek society in Nantmill there is no vestige except the sunken graves and crumbling stones in the old burial-ground where once stood the Meeting House. Of the Philadelphia or Pennypack branch, there is small enclosure in the very heart of Philadelphia, on Fifth street above Chestnut street. It forms a corner in a market-house, and contains a tablet called by courtesy a "monument" to Richard Sparks and some twenty odd Sabbath-keepers who were interred within the bequest. On the Cocalico there yet remain several of the quaint buildings, now rapidly falling into decay through age and neglect; and they too will soon be a thing of the past. Of the Sabbatarian Community there yet remains a single representative—the aged sister, Sarah Bauman—as venerable in appearance as she is in years,—who still inhabits her cell in Saron, keeps the Sabbath, and quietly and patiently awaits the mandate of her Lord calling her spirit to join the Brethren and Sisters who have long gone before. With her death ends the Ephrata Community, and strange as it may seem her presence verifies the prophecy of Beissel, namely—that so long as a single Sister remains, Ephrata would not be desolate.

Auch Ephrata wird hier so lange stehen,
Als Jungfrauen am Reihen gehen;
Wann aber dieser Adel wird Auf hören,
So wird die Rache diesen Ort verstören.

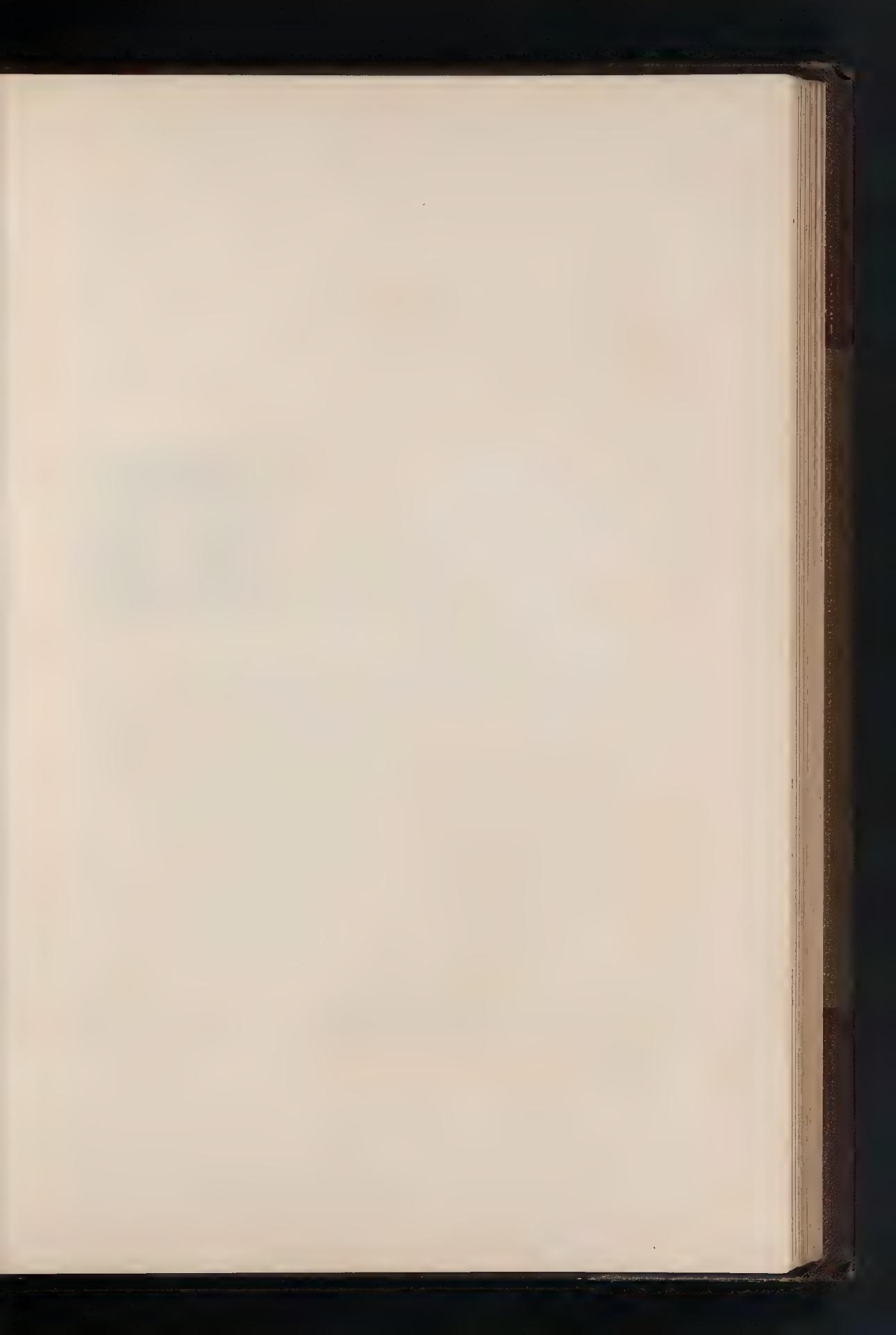
Julius F. Fackee



WHERE THE DECLARATION OF INDEPENDENCE WAS TRANSLATED IN 1776.









ST. DAVID'S CHURCH, RADNOR, PA.



ST. DAVID'S, commonly called "Old Radnor Church," is situated fourteen miles from Philadelphia, and about two miles south of Wayne, Delaware county, Pa. The church is built of native stone, and where not concealed by the clinging ivy looks as if built but yesterday. It stands facing the south, with its chancel to the east, on a long, gently sloping hillside, surrounded by its quiet graveyard, and almost hid by the surrounding trees and shrubbery. It is situated in what was formerly known as the "Welsh tract," granted by William Penn to a colony of Welshmen who came to the province in 1685. In the charter erecting the province there was a stipulation inserted by the Bishop of London (Compton) requiring "that whosoever 20 inhabitants requested a minister of the Church of England to reside among them, he

should be allowed to do so without molestation." It was not very long before the churchmen of Radnor availed themselves of this provision. It is not, however, definitely known when services were first established; but it is certain that a congregation met every two weeks, and was ministered to by the Rev. Evan Evans, of Christ Church, Philadelphia, as early, at least, as 1700. In a letter written in 1704 to the Society for the Propagation of the Gospel, the Rev. Mr. Evans says: "The Welsh at Radnor and Merioneth, in the province of Pennsylvania, having a hundred hands to their petition for a minister to be settled among them that understands the British language, there being many ancient people among these inhabitants that do not understand the English, and could a sober and discreet man be procured to undertake that mission, he might be capable, by the blessing of God, to bring in a plentiful harvest of Welsh Quakers."

In accordance with this, backed by a letter from the people of Radnor, the Society sent out the Rev. John Clubb to minister at Radnor and Oxford. Mr. Clubb met the people at Radnor on the 7th of September, 1714, and at the conference they agreed to build a "handsome stone church," and part of the money for that purpose was raised at the time. In remembrance of this event, which is considered the founding of the church, the first Sunday in September has been set apart, and is kept each year with great joy as "anniversary Sunday." Sharp discussion followed concerning the site of the church, some contending for the present location and others for what was known as the graveyard lot, some two miles off. It is said that the people, finding themselves unable to agree, called in a man who had just arrived from the old country, as having no bias, and agreed to abide by his decision. He settled on the present site, because it was near a good spring, and here the church was built. No deed for the land was given. The donor, living in the old country, simply told the applicants to fence off five acres in the corner of his land, and the church came into ownership on the ground of possession. The corner-stone of the church was laid on the 7th of May, 1715. The ceremony is described in this way: "First a service with preaching was held in a private house, then they went in procession to the place where the church was to be built. There a prayer was made, after which each one of the clergymen present laid a stone according to the direction of the master mason." The first records found in the parish register are those of some births that occurred in 1706. Though there had been wardens of the church as early as 1712, on April 1, 1725, a vestry of twelve men was selected to represent the whole congregation for the greater ease of the people in carrying on the affairs of the church. Among the names on the list is that of Anthony Wayne, the grandfather of General Anthony Wayne, and from that time to the present there has scarcely been an interval when the family name has not been represented in the vestry. The following advertisement found in an old newspaper describes an event of 1742: "Some time last week the church in Radnor Township, Chester county, was broken open and a chest therein, which was bound round with iron hoops, was also broken open, and the following goods stolen out of the same, viz.: one large folio Bible, almost new, with cuts and the arms of the honorable society in it and

writing in several places, one quarto Bible, almost new, one black gown made of fine Spanish cloth, one chalice, two plates, and one basin stamped 'Radnor Church.' Whosoever will apprehend and secure the felons, so that they may be brought to justice, shall receive five pounds as a reward from the minister and wardens of the said church."

For over fifty years there were no pews and no floor in the church. The worshippers used benches at first provided by themselves, but afterwards by the vestry, and leased to the congregation. The record states: "William Evans and Hugh Jones are to have y^e upper bench above y^e door for two pounds." Some time later the vestry sold the ground upon which to build a pew. This is the record: "At a vestry held December 5, 1763, the vestry granted to Rob't Jones the privilege to build a pugh on a piece of ground in St. David's Church adjoining Wayne and Hunter's pugh, he paying for y^e ground four pounds ten shillings." A few years later, in 1771, a gallery was built by subscription, and it is most likely that at the same time was built the covered staircase (seen at the further edge of the building, as shown in the etching), which leads to the gallery on the outside of the church, and which forms such a quaint and interesting feature to visitors. There is no way of reaching the gallery from the inside of the church, and it was probably built on the outside to save room on the inside, for until the gallery was built the staircase could serve no purpose that can now be seen.

At the breaking out of the Revolution the Rev. Mr. Currie had been in charge of the church for over forty years. His oath of allegiance taken at the time he received Holy Orders obliged him to pray for the king and royal family in the public services. This not pleasing the congregation, he was obliged to give up public ministrations, and confine himself to such private work as circumstances would permit. In his letter to the vestry withdrawing from the active charge of the church he tells them that though he can no longer pray for his people in public, he will not cease to pray for them in private, and most pathetically urges them to pray earnestly for themselves in the dark and troublesome times that were now upon them. This good man remained in the neighborhood doing his duty as best he could, and on the declaration of peace he resumed his public duties of minister of the charge. He died at the age of ninety-three, and was buried under the chancel window. No regular services were held in the church during the war, and the building was allowed to fall into neglect. It is said that the window-sashes, made of lead, were taken out and run into bullets. This is probably the case, for about this time an order was issued by the Committee of Safety requesting all persons who had leaden win-

dow or clock weights to give them up immediately to the persons appointed to collect them, promising that iron weights should be returned in their place as soon as possible. At one period the war was carried on within a few miles all around the church. There are a great many stories afloat which connect the church with events of the war of more or less importance, and though very interesting in themselves, it is difficult to verify them as history. There are some graves pointed out at the west end of the church as those of soldiers who fell in the war. Though unmarked, there is reason to believe that they are the graves of men who fell at Brandywine or Paoli. The closest connection, however, is through General Anthony Wayne, who was born in the neighborhood, worshipped in the church, was a member of the vestry, and whose body now lies within its sacred shadow. A plain but chaste monument was erected to his memory when his body was brought from Presque Isle to rest among his kindred. On one side of the stone is this inscription:

"MAJOR GENERAL ANTHONY WAYNE WAS BORN AT WAYNESBOROUGH IN CHESTER COUNTY, STATE OF PENNSYLVANIA, A. D. 1745. AFTER A LIFE OF HONOR AND USEFULNESS, HE DIED IN DECEMBER, 1796, AT A MILITARY POST ON THE SHORE OF LAKE ERIE, COMMANDER-IN-CHIEF OF THE ARMY OF THE UNITED STATES. HIS MILITARY ACHIEVEMENTS ARE CONSECRATED IN THE HISTORY OF HIS COUNTRY AND IN THE HEARTS OF HIS COUNTRYMEN. HIS REMAINS ARE HERE DEPOSITED."

On the other side is inscribed:

"IN HONOR OF THE DISTINGUISHED MILITARY SERVICES OF MAJOR-GENERAL ANTHONY WAYNE, AND AS AN AFFECTIONATE TRIBUTE OF RESPECT TO HIS MEMORY, THIS STONE WAS ERECTED BY HIS COMPANIONS-IN-ARMS, THE PENNSYLVANIA STATE SOCIETY OF THE CINCINNATI, JULY 4TH, 1809; THIRTY-FOURTH ANNIVERSARY OF THE UNITED STATES OF AMERICA; AN EVENT WHICH CONSTITUTES THE MOST APPROPRIATE EULOGIUM OF AN AMERICAN SOLDIER AND PATRIOT."

After the war, services were resumed in the church under the Rev. Mr. Currie's care, who continued in charge till 1788. During this time the church was redeemed from neglect and put in order. In 1786 the parish was admitted to the Diocesan Convention. In 1792 it was incorporated "under the name, style and title of the Rector, Church Wardens and Vestrymen of St. David's Church (commonly called Radnor), in the county of Delaware." In 1820 the first confirmation was held in the church, the venerable Bishop White officiating. About 1830 the interior of the church was remodeled. Part of the gallery was taken away, and the pulpit, reading desk and communion table were removed to the chancel end of the church, where they had probably stood when the church was first built. The old chancel furniture has since been removed, giving way to an arrangement better suited to the small size of the church, but otherwise the church remains as it was at the last change. Though the interior has more than once been changed, the walls remain as they were built. An amusing story is told in connection with a suit begun against a neighbor for the recovery of the famous spring which had been the means of settling the church site. The church had no deed to show, though many witnesses were on hand to testify to the fact of possession. The rector was asked if the church was incorporated; but not having a copy of the charter with him, he was told by his counsel to go home for it, and he in the meanwhile would fill up the time by talking. And the rector, on his return some three or four hours after, found the lawyer still talking. The case was decided in favor of the church. The clergymen in charge of the church under the Society for the Propagation of the Gospel were the Rev. Messrs. Evan Evans, John Clubb, John Humphreys, Robert Weyman, Mr. Backhouse, Mr. Hughes and William Currie. The rectors since then have been the Rev. Messrs. Slaytor Clay, Jehu Clay, Samuel Brincklee, Simon Wilmer, Wm. H. Rees, Willis Peck, W. W. Spear, Breed Batchelor, John A. Childs, Henry Brown, Richardson Graham, Thomas Clemson, Wm. F. Halsey and George A. Keller.

It would be hard for one not familiar with the circumstances to realize the veneration with which this church is held by all those who know it—those living in the neighborhood, and especially by those who worship in its hallowed precincts. There is scarcely a family for many miles around whose name is not represented on one or more of its many quiet graves. It touches the tenderest fibres of many who do not profess its faith, and it is a constant reminder to all that our true place and home is not here, but in heaven. Though it has no cross-crowned spire pointing heavenward, no bell to break the Sabbath stillness that hovers round it and call men to worship, it has an eloquence all its own. Its silence has become vocal, and through the course of many years has invited all who come within its borders to the place of peace and rest beyond. Longfellow, in "Old St. David's at Radnor," has made the place famous beyond the limits of its own neighborhood. Relating the history of the poem, he says: "I was stopping at Rosemont, and one day drove over to Radnor. Old St. David's Church, with its charming and picturesque surroundings, attracted my attention. Its diminutive size, peculiar architecture, the little rectory in the grove, the quaint churchyard, where Mad Anthony Wayne is buried, the great tree which stands at the gateway, and the pile of gray stone which makes the church, and is almost hidden by the climbing ivy, all combine to make it a gem for a fancy picture." The following poem is the result of his impressions:

OLD ST. DAVID'S AT RADNOR

"What an image of peace and rest
Is this little church among its graves!
All is so quiet! The troubled breast,
The wounded spirit, the heart oppressed,
Here may find the repose it craves."

"See how the ivy climbs and expands
Over this humble hermitage,
And seems to caress with its little hands
The rough gray stone, as a child that stands
Caressing the wrinkled cheeks of age.

"You cross the threshold, and dim and small
Is the space that serves for the shepherd's fold;
The narrow aisle, the bare, white wall,
The pews, and the pulpit, quaint and tall,
Whisper and say, Alas! we are old.

"Herbert's chapel at Bemerton
Hardly more spacious is than this,
But poet and pastor, blest in one,
Clothed with splendor, as of the sun,
That lowly and holy edifice

"It is not the wall of stone without
That makes the building small or great,
But the soul's light shining round about,
And the faith that overcometh doubt,
And the love that is stronger than hate.

"Were I a pilgrim in search of peace,
Were I a pastor of holy church,
More than a bishop's diocese
Should I prize this place of rest and release
From further longing and further search.

"Here would I stay and let the world,
With its distant thunder, roar and roll;
Storms do not rend the sail that is furled,
Nor like a dead leaf, tossed and whirled
In an eddy of wind, is the anchored soul."

Geo. A. Keller

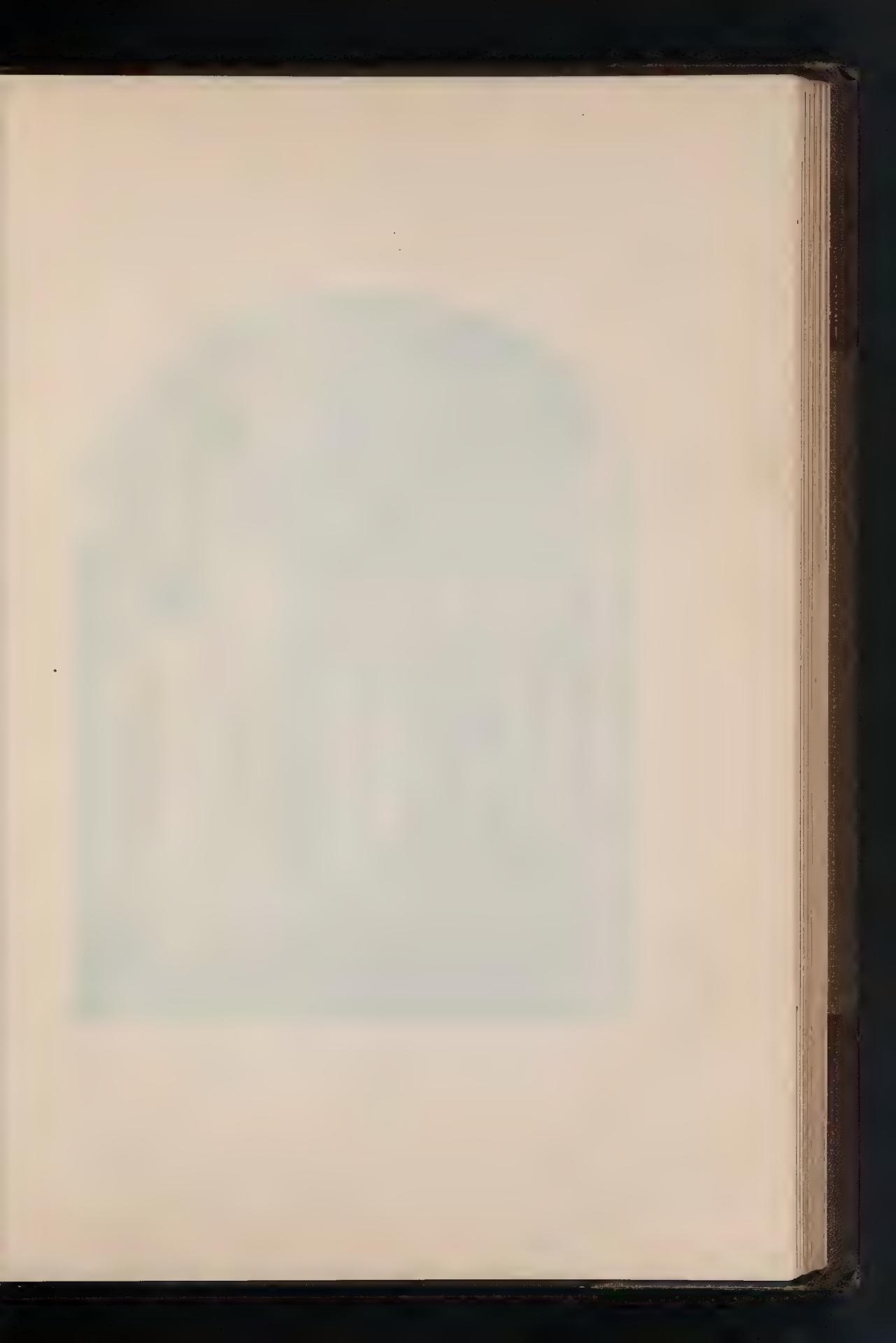


THE CATHEDRAL OF GUADALUPE.

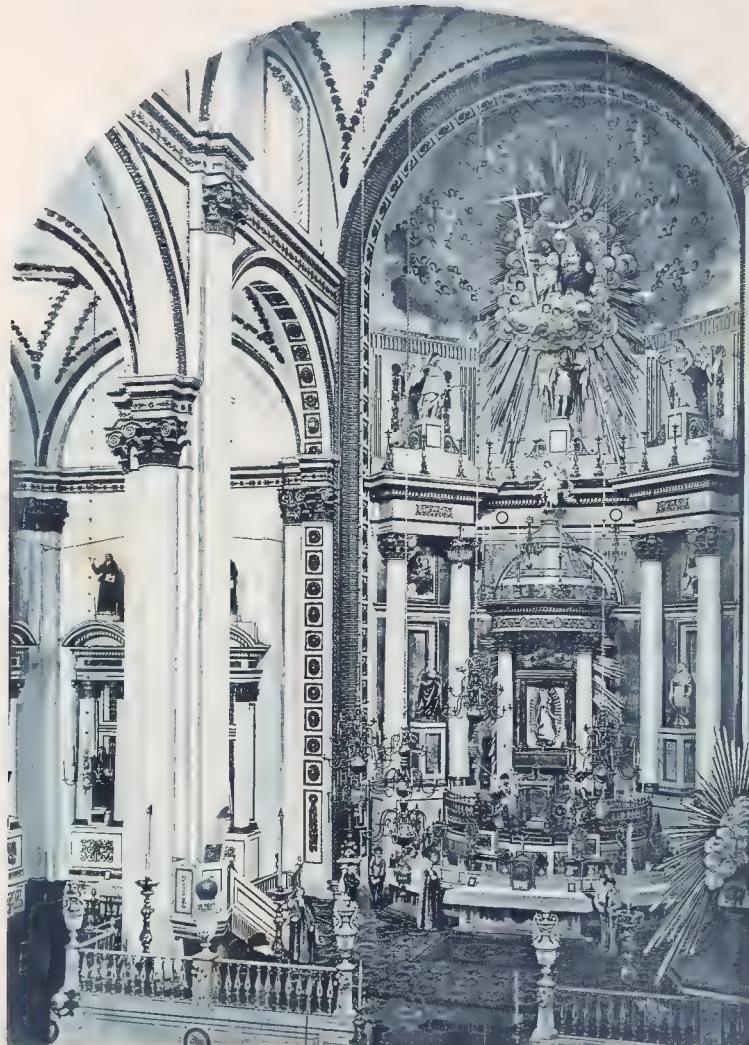
CATHEDRAL OF OUR LADY OF GUADALUPE, MEXICO.

At the foot of the hill Tepeyac, two miles from the city of Mexico, stands a splendid church built in honor of the Virgin of Guadalupe. A small village has grown up around the church, the origin of which, though purely legendary, is implicitly believed by hosts of zealous worshippers who assemble there annually. No less than sixty-one Mexican and Spanish authors have written at length upon the tradition connected with its origin, and, as generally received, the legend is as follows:

On December 9, 1531, a poor Indian, Juan Diego, newly converted to the Roman Catholic faith, while on his way to attend mass in the city of Mexico, rested at the bottom of Tepeyac hill. He was entranced by hearing sweet singing—clear, distinct, perfect melodies—which seemed to him to proceed from myriads of birds pouring forth glad carols in harmonious unison. Looking upward to the point whence the singing proceeded, he saw a bow of rare beauty composed of gorgeously colored rays streaming from a cloud. Juan Diego was transfixed with wonder and admiration, and before he recovered from his rapt surprise the singing stopped, and he heard his name called in a gentle voice. He was told to come nearer the cloud from which the low, soft tones proceeded, and as he hastened to comply, climbing swiftly the Tepeyac hill, his eyes fell upon a beauteous lady standing on the summit, arrayed in robes shining so brightly that they illuminated the adjacent cliffs to a brightness that gave them the appearance of masses of precious stones, while the leaves of the cacti growing near (which in this locality are puny and stubby because of the barrenness of the soil) were transformed into gleaming gold, and the ground of the miniature plateau was changed, apparently, to jasper of variegated colors. The beautiful lady, speaking in the Mexican tongue, informed him that she was the Virgin Mary, and that she desired to have a church in the place where all who loved her and sought her might come for comfort in affliction. She commanded him to go to the Archbishop Zumarraga in his palace, and make known to him her wish. Diego, kneeling, humbly pledged himself to obey the mandate, and accordingly went directly to the bishop's palace in the city of Mexico, when, after surmounting numerous difficulties, he was admitted to the presence of the ecclesiastic. The Indian's narrative was heard with surprise, and the archbishop, supposing it to be a dream, dismissed him with the privilege of coming back again in a few days. Cast down in spirit, the Indian was passing the Tepeyac hill at set of sun on the same day. There he found the Virgin awaiting him. She repeated her mandate of the morning, and he again pledged himself to see the archbishop. Once more he gained the presence of the prelate, who told him to ask for a sign, sending with him a servant. Both approached the spot, where the Virgin awaited them, and received from her the command that had been given to the Indian before. Diego went home, where he found one of his uncles dangerously ill. He was despatched to the city for a priest to deliver extreme unction, and to avoid the vision of the Virgin he walked along by the foot of the hill, but, to his amazement, he beheld her coming down to meet him. This time she gave him a sign, telling him to go to the bare rocks where nothing had ever grown, there to gather fresh, odorous Spanish roses damp with dew. Juan Diego repaired to the rugged rocks, which he found covered with flowers. Filling his blanket, he hastened to the bishop, and in the presence of the prelate and many attendants the Indian unfolded the floral treasures. And lo! as the flowers rolled out they disclosed upon the tilma or blanket an image of the Virgin. These signs were proofs convincing, and the archbishop, no longer doubting the genuineness of the Indian's vision, at once caused to be erected on the spot designated a little chapel as the temporary depository of the sacred paint-







Shrine of Our Lady of Guadalupe, Mexico





THE MIRACULOUS PICTURE
(Still preserved at the Shrine of Our Lady.)

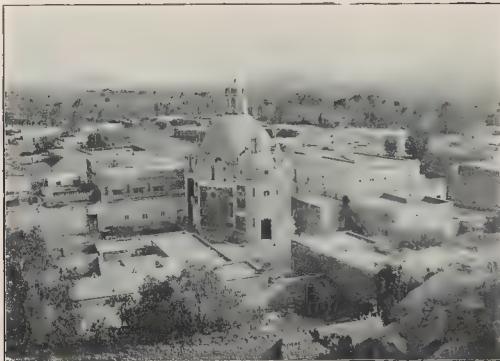
ing, where it remained until the building of the cathedral, an edifice imposing without and sumptuous within, which was completed in 1533. From the base of the hill gushes a chalybeate spring, which tradition says was created by the pressure of the Virgin's foot in giving emphasis to her repeated commands to Juan Diego. Cripples are cured by visiting the shrine, and piles of crutches have been left behind in the church in testimony of the efficacy of the wonderful waters in this sacred locality.

Some years after the completion of the cathedral a chapel was built on the summit of the hill, and near it a cemetery is honored with the repose of Mexico's most distinguished dead. The Mexican general Santa Ana is buried here.

Whatever doubt may be entertained of the legend and the curative powers of the spring, there can be none as to the effects produced on the Mexican Indians by the appearance of the Virgin to one of their people. It made them all staunch adherents of the Roman Catholic Church in Mexico, and such they remain to this day. While the ignorant Indians may know little of the form of government under which they live, they are all familiar with the legend of the Virgin of Guadalupe, for once every year, on the 12th of December, is celebrated the feast day of Nuestra Senora de la Guadalupe. From far and near they make pilgrimages to the shrine at the appointed time. No edifice could contain the vast number who assemble. The poor, the lame, the halt, the blind, help to swell the motley multitude that is always assembled on the eve of the great day. On the preceding night the surrounding grounds are covered with sleeping and kneeling people. All night long the church is open and illuminat-

ed; the diapason of the organ and the voices of the choristers swell and sweep out on the night air, soothing the slumbers of the sleepers, whose forms crowd the ground to the cathedral doors. More fortunate pilgrims, better supplied with funds, can be seen stepping carefully over the recumbent forms of the sleepers. Sweet and balmy is the air of Mexico on December nights, and the outdoor exposure has no ill effects on the Indian women and children, who are always present by the tens of thousands. Cathedral, chapel and hillside are packed with humanity on the day of the feast. Religious services are in constant progress within the sanctuaries. Indian dances go on uninterruptedly without. All alike have a deep religious significance to the Indians, for are not all alike in honor of the Virgin of Guadalupe who appeared to the Indian Juan Diego?

William Anderson



"EL POSITO"—THE HOLY WELL, GUADALUPE.

THE MORAVIAN CHURCH AT BETHLEHEM, PA.

BETHLEHEM, in Pennsylvania, the mother congregation of the American Province of the Unitas Fratrum, more commonly called the Moravian Church, was commenced near the close of the year 1740, by the remnant of a church colony sent to Georgia in 1735. It was originally intended as a central point for the control of their newly-organized mission among the Mohican and Delaware Indians, affording a place of rendezvous for the missionaries, and an asylum for such of their number as were disabled or infirm. Many of these missionaries were engaged for years in such work, principally in Pennsylvania and Ohio, and were quite as well known without as within their church. In 1742, on the arrival of the first of a series of colonies from Germany, it became the seat of a congregation, organized after the model of those in Europe, by Count Zinzendorf, who, accompanied by his wife, the Countess Benigna, was on a visit to this country. A prominent feature in this organization was the disposition of the sexes and various conditions of life into classes, or "choirs," who resided in separate houses, each in charge of a spiritual adviser. A small log-house was completed early in 1741, and this first house stood until the autumn of 1823. The corner-stone of the second house, known as the "Gemeinehaus," where lived the clergy, was laid with appropriate ceremonies on the 28th of September, 1741. It is the west wing of the old row on Church street, adjoining the large Moravian Church, a pile of buildings of massive masonry, supported by heavy buttresses, with hip-roofs and double rows of dormer windows, in style of architecture so different from what is met with in this country. This compact assemblage of buildings constituted in itself for a number of years the entire settlement, for in it lived all the divisions of the congregation. On the second floor of the "Gemeinehaus" was located the first church of Bethlehem which was dedicated by Count Zinzendorf in 1742. For nine years the congregation worshipped in this place, and here in July of 1752, and March of 1753, two great councils were held between the Moravians and deputies of the Nanticoke and Shawnee Indians from the Wyoming Valley, when assurances of good will in a covenant of peace and mutual friendship were given. This chapel is also interesting on account of the many Indians who were baptized within its hallowed walls, no less than ninety-three having received this sacrament. In 1743 the building was enlarged on its eastern end.



COUNTESS ZINZENDORF.



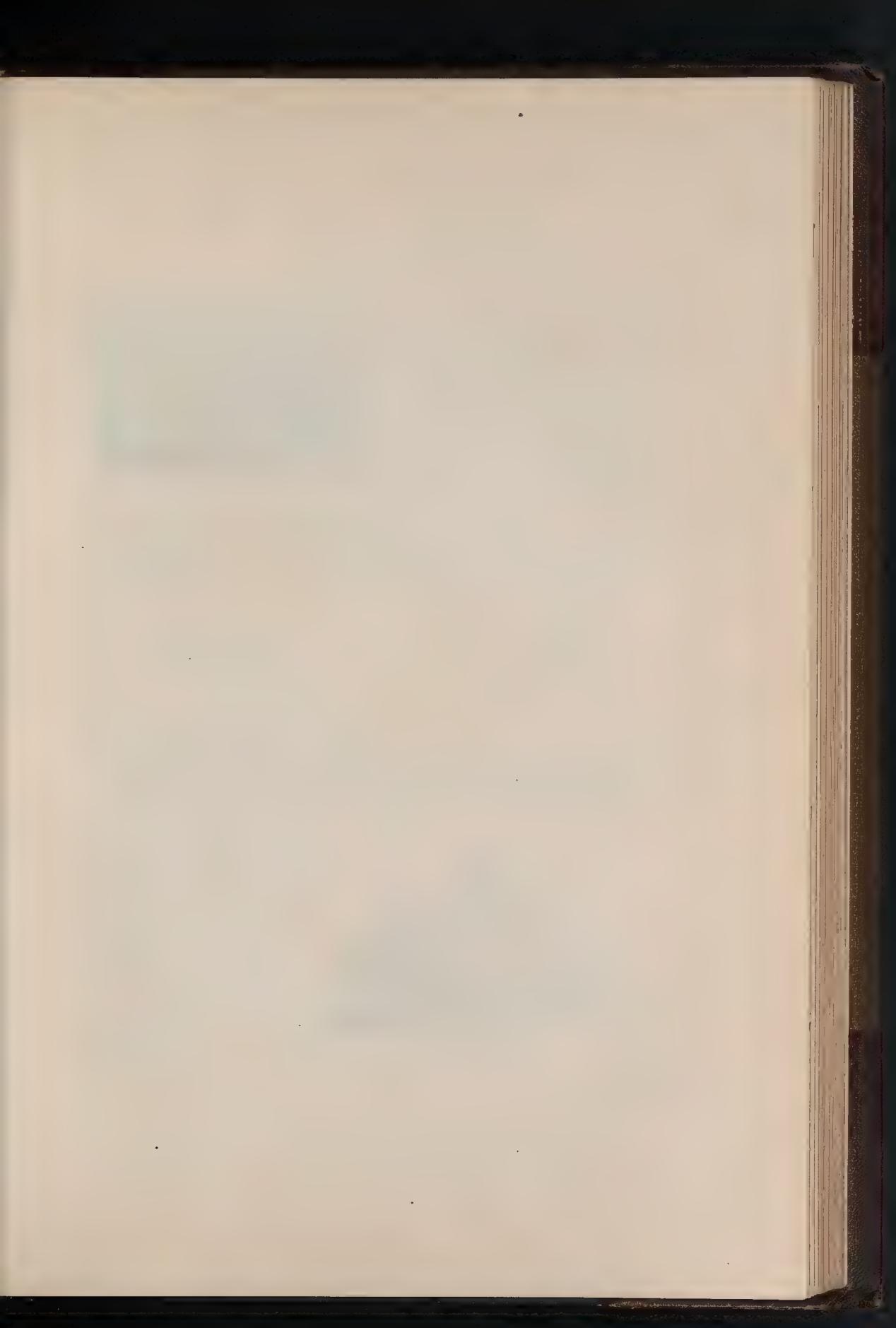
THE FIRST MORAVIAN SEMINARY IN BETHLEHEM.

The wing next in order was completed in 1751, its upper floor constituting the second place for public worship until the dedication of the present church in 1806. This chapel is unquestionably the most interesting historically of all the old Moravian edifices in America. Within its walls have officiated eminent divines, notable baptisms of converted Indians from the Delaware, Mohican and Six Nations have been performed, and among those who have worshipped with the congregation in colonial days were Governor John Penn, Generals Amherst and Gage, and



Cards for the American Library pertaining to the Indians of N. Amer.









THE SISTER'S HOUSE

1778, there was embroidered the crimson silk guidon for Count Casimir Pulaski by five sisters, as a token of gratitude for the protection he had gallantly afforded them during the passage of troops through Bethlehem, made memorable by the verse of the lamented Longfellow. The size of the guidon is twenty inches square. On one side the capitals V. S. are encircled by the motto, "Unitas virtus fortior;" on the other, the all-seeing eye of God, in the midst of the thirteen stars of the Union, is surrounded by the words, "Non aliud regit." It thus appears that the "Row" as it is to-day was built at seven different times, during a period of thirty-two years.

On the south side of Church street, opposite to the "Sister's House," stands the "Widow's House,"

DAVID NITSCHMANN,
FOUNDER OF BETHLEHEM,
WHO FELLED THE FIRST TREE TO BUILD
THE FIRST HOUSE.
BORN SEPT. 18TH, 1675, IN MORAVIA.
DIED APRIL 14TH, 1758.

IN MEMORY OF TSCHOOP, A MOHEGAN INDIAN,
WHO IN HOLY BAPTISM, APRIL 16, 1742, RECEIVED THE NAME OF
JOHN,
ONE OF THE FIRST FRUITS OF THE MISSION AT SHEROMEKO, AND A
REMARKABLE INSTANCE OF THE POWER OF DIVINE GRACE,
WHEREBY HE BECAME A DISTINGUISHED TEACHER AMONG HIS
NATION. HE DEPARTED THIS LIFE IN FULL ASSURANCE OF
FAITH AT BETHLEHEM, AUG. 27, 1746.
THERE SHALL BE ONE FOLD AND ONE SHEPHERD

Two Notable Inscriptions from the Old Cemetery.

erected in 1768 to accommodate the widows of the congregation. In 1794 an addition was made to the east end, and in 1889 an annex built on the south side.

The "Single Brethren's House," now the centre building of the Seminary for Young Ladies, was built in 1748, and is another fine specimen of the style of building to which the Moravians of the last century were partial. Apart from its centennial honors, other historical associations cling to the old building, investing it with more than ordinary interest. Twice during the Revolution it was occupied as an hospital for the sick and wounded of the American army, its inmates having been removed to other settlements of the church. Since 1815 it has been occupied for school purposes.

The old cemetery, now in the centre of the town, is about five acres in extent. It is handsomely laid out, with walks intersecting each other at right angles, and spreading trees casting their luxuriant shadows over the sacred spot invite the meditative or curious minds to seek for thought or discover historical names among the mossy tablets. Here no costly monuments mark the graves of the rich, nor does neglect consign the poor to oblivion. Here it is easy to learn the lesson of equality, for side by side rest the bishop, the Indian and the negro. As in all Moravian burial places, the men and women are interred in separate divisions of the ground.

Fifty-eight Indian converts buried here represent all the tribes among which the Moravians had a mission.



MORAVIAN CHURCH EDIFICE, BETHLEHEM.

(As originally dedicated, 1806.)



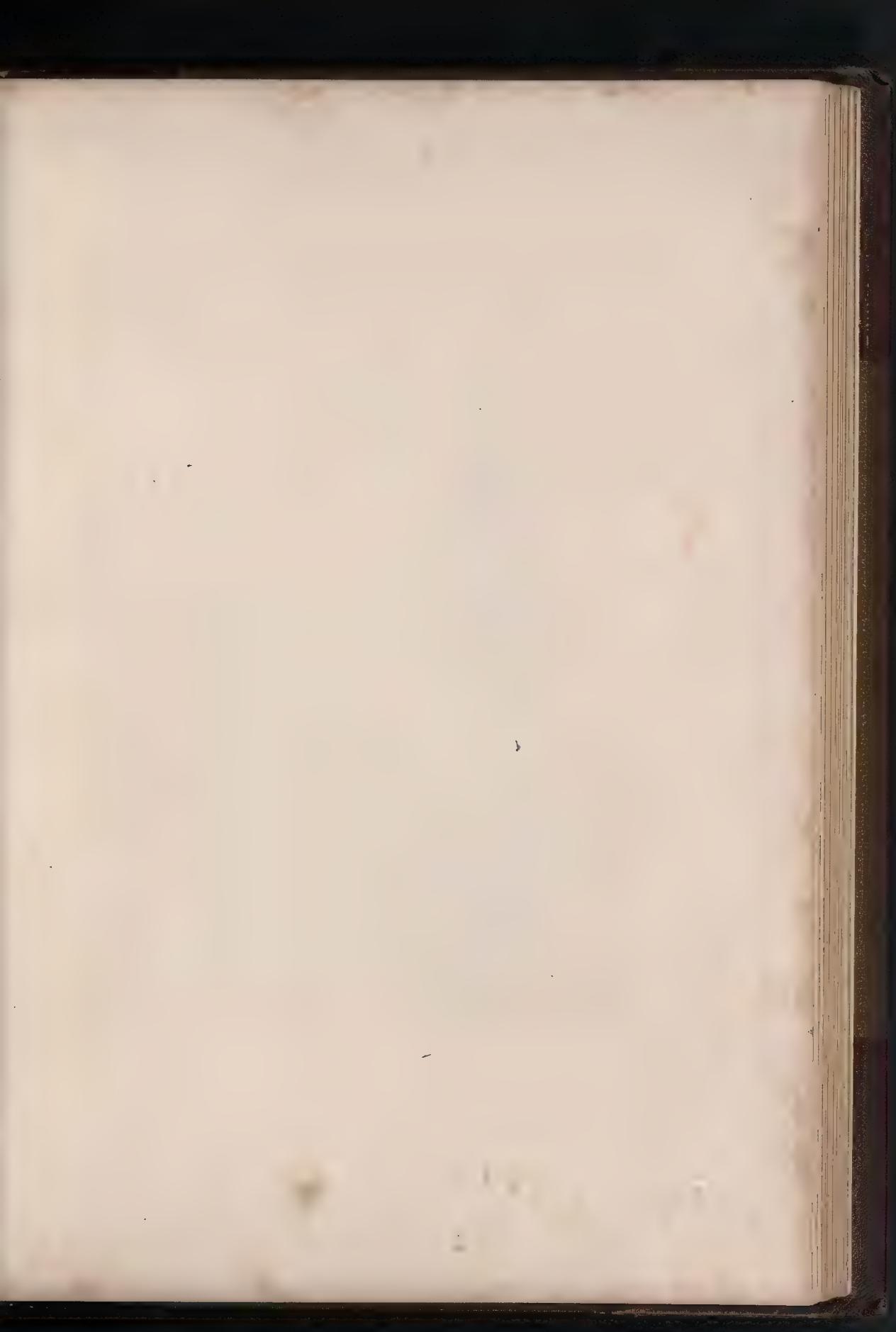
THE OLD CEMETERY

the steeple of the noble structure with sound of trumpet and trombone. At eight o'clock the congregation assembled for the last time in the old chapel, which had served since 1751 as a place of worship, and was endeared by the recollections of many solemn scenes that had transpired there under the auspices of the founders of its church. The services being concluded, the congregation moved in procession to the new church, which was entered amid the swelling tones of the organ and the festive notes of wind and string instruments. Bishop G. H. Loskiel preached the dedicatory sermon to an audience of between two and three thousand persons, which filled the spacious edifice to its capacity. The services of the 20th were exclusively for the members of the congregation.

The importance of communicating directly with the Indians instead of through the services of an interpreter at all times, and especially in matters of religion, an unsatisfactory medium, at an early day claimed the attention of the Moravians, and led them to establish schools for the acquiring of the prevalent languages and dialects of that people by her missionaries. The first school founded was at Bethlehem, in 1742, and among the first students was David Zeisberger, who devoted upwards of sixty years of an eventful life as an evangelist to the Indians, principally in Pennsylvania and Ohio. The head master of this school was the Rev. John C. Pyrlaeus, a distinguished Mohawk scholar. Here Zeisberger was instructed in the dialects of the Five Nations and Lenni Lenapé, and to further improve himself in his studies became a resident of Onondaga at a later period. He thoroughly mastered both languages, of which he made translations of a number of devotional books, while he studied both critically, as his literary efforts in that direction, partly published and partly in manuscript, amply attest.

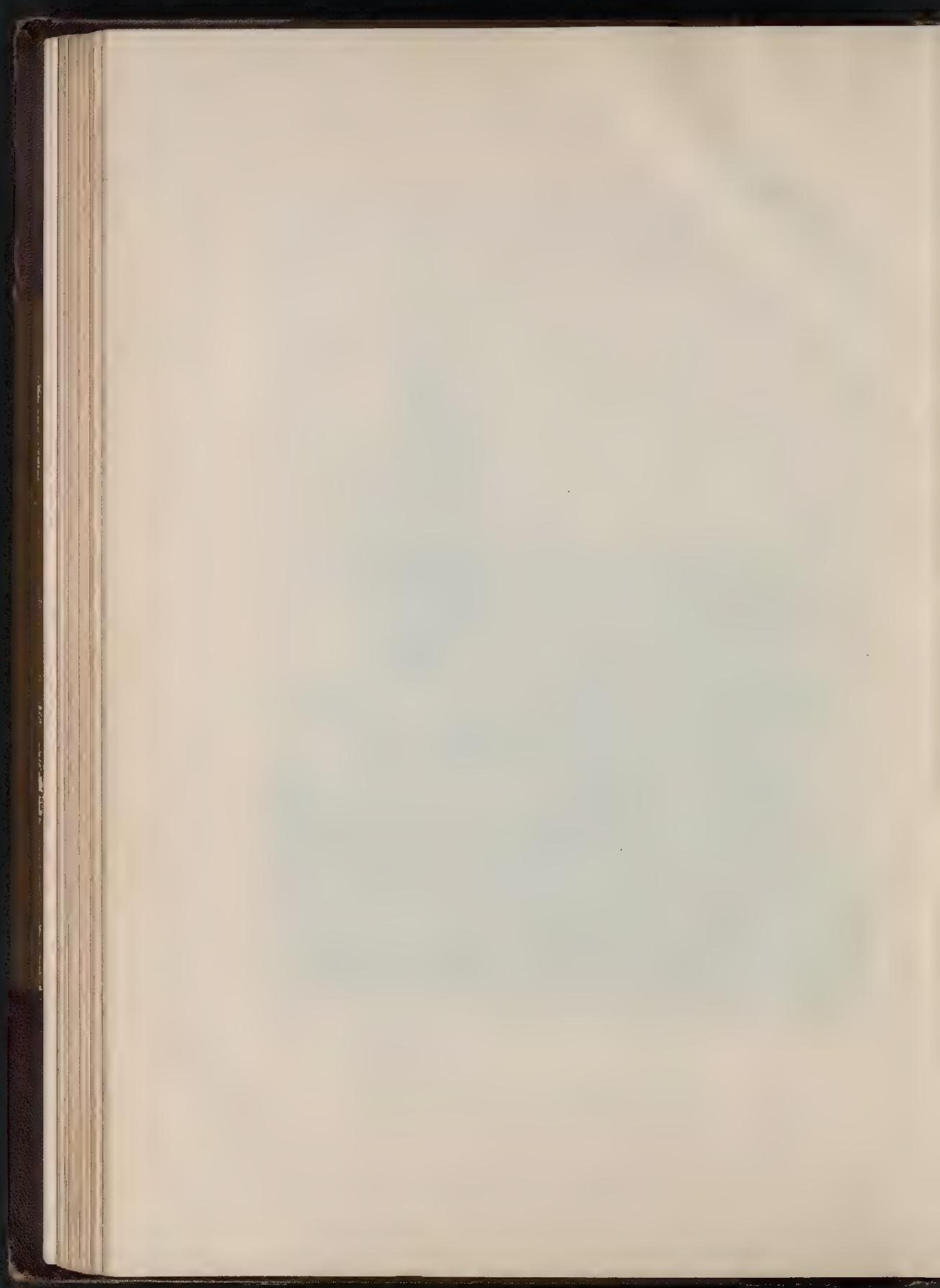
In 1745 Zeisberger was adopted into the clan of the Tortoise of the Five Nations, and given the name of *Anousseracheri*. Goschgoschink, a Monsey Indian town near the mouth of the Tionesta creek, within the limits of the present Venango county, Pennsylvania, was first visited by Zeisberger in the autumn of 1767, and in the following year he established a mission there. It was here he met the noted Monsey preacher *Wangomend*, and his labors there furnished the subject of Schüssel's historical painting, "The Power of the Gospel," which is the property of the "Society of the United Brethren for Propagating the Gospel among the Heathen," founded in 1745, and reorganized in 1788, at Bethlehem. After laboring thirty-six years in the mission in Ohio, the veteran missionary died on the 17th of November, 1808, at Goshen, on the Tuscarawas, in the 88th year of his age.

John W. Drane











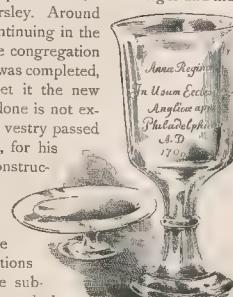
BISHOP WHITE ADMINISTERING THE SACRAMENT.—From an old engraving.

CHRIST CHURCH, PHILADELPHIA.

ON the site of this venerable edifice there was originally erected in 1695 a small church building by the Episcopalians, who were numerous in Philadelphia at that time. Through the operation of a clause in the charter granted in 1681 by King Charles II. to William Penn, which provided that whenever twenty people in the colony should petition for it, they should have the right to organize a Church of England parish and to apply to the Bishop of London for a clergyman, more than the requisite number of signatures were secured and the Rev. Mr. Clayton was sent out by Dr. Henry Compton, then Bishop of London. In two years the congregation had grown to several hundred: its progress was so considerable that the older members of the Society of Friends, becoming alarmed, forbade their young people to enter the building—a prohibition they observed in the letter only, for it is said they stood around the windows and heard the service and the preacher. The country Friends coming into market were curious about "this new vanity," and as they came and went, discontented and disturbed, many at last returned

for baptism in the faith of their fathers who had lived in its precepts in the old country. In sixteen years after the unpretentious structure had been dedicated, the members had outgrown it to such an extent that the church was enlarged; to make room for the larger number of worshippers, the building was then increased in size, the addition being quite considerable, as the records show that thirty-seven thousand bricks were imported for that purpose and £359 3s. 8d. expended in improvements at that time. By 1720 it appears that the added space proved inadequate, for in that year the vestry "resolved that it is expedient to enlarge the church, build a tower, and purchase a set of bells." In 1727 it was again resolved that, the church being too small, an addition of thirty-three feet be made to the west end, and also a foundation for a tower and steeple. Then, on the larger and more substantial edifice, work was begun under the superintendence of Dr. John Kearsley. Around the little building the durable walls of the new one were reared, worship continuing in the old church as long as possible. When it became necessary to demolish it, the congregation assembled in the Swedes Church, Gloria Dei, until their new house of prayer was completed, which was in 1731. The growth of the congregation continued, and to meet it the new church was enlarged by being extended to the eastward. When this was done is not exactly known, but the work was completed in August, 1744; at which time the vestry passed a resolution of thanks to Dr. Kearsley, then the warden of the congregation, for his unrecompensed labor in preparing the architectural plans and supervising the construction. Though a practising physician, Dr. Kearsley possessed excellent judgment as an architect and builder—the neighboring Independence Hall also giving evidence of his abilities in that direction.

Christ Church Congregation was a progressive one. Soon after the new structure had been occupied, a steeple and bells were wanted, ornate additions involving the outlay of another large sum of money. Liberal men to give substantial encouragement to the desire for embellishing the sacred edifice were not lacking, three hundred persons promptly subscribing to a fund for that purpose. Entirely



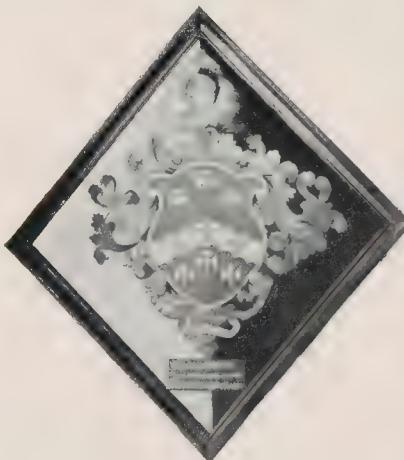
CHALICE Presented by Queen Anne in 1708.

insufficient was the amount thus freely given. So, in 1752, to make up the full sum required, church fairs being unknown in those days, while lotteries were held in high esteem, the vestry accordingly met to consider a way of raising money, "for finishing the steeple and purchasing a set of bells, by a lottery, a scheme for raising the sum of one thousand and twelve pounds, ten shillings, by a deduction of fifteen pounds per cent. on eighteen thousand Spanish dollars, commonly called pieces of eight, to be raised by the sale of four thousand five hundred tickets, at four pieces of eight each ticket," which was presented by one of their number. Thirteen reputable citizens, Benjamin Franklin being one of the number, were appointed managers of the Philadelphia Steeple Lottery, and they were to sell tickets at their respective dwellings; the drawing was to commence on the first day of March following, or sooner if practicable. The first drawings not yielding money enough, a second lottery was held the next year, and from it all the funds required were realized.

In 1754 the steeple was completed; the same year, the ship *Myrtilla*, Captain Budden, sailed from England with a chime of eight bells, costing £560 7s., for Christ Church, and an expert workman, who had also assisted in making them and who refused any compensation for his trouble on account of the particular attachment he felt for this work of his hands, came over to hang them. All pay for transportation was declined

by Captain Budden, and as an acknowledgment of his liberality the chimes were rung whenever the *Myrtilla* was sighted down the Delaware. Great public excitement was caused by the ringing of the chimes; every one, far and near, wanted to hear them, and to gratify a widespread public curiosity, they were ordered to be rung on market days when the country people were in town. The opinion unanimously expressed in intelligent circles was that the chimes were an addition "to the credit, beauty and prosperity of the city." When the dark days of the Revolutionary war came, the bells, in consequence of a recommendation of Congress, were taken down and concealed, where, it is not known, although some chroniclers aver that they were sunk in the Delaware River, while others maintain that Allentown was the place of concealment. However, after the restoration of peace the chimes were brought out of hiding and replaced in the steeple.

Christ Church was the principal place of worship in Philadelphia under the proprietary government of Pennsylvania after the second visit of William Penn. Here assembled on Sundays and on the high festivals of the Anglican church, the Lieutenant-Governor and officers of the Crown; sittings were fitted up for the use of the representatives of royalty, and



A HATCHMENT OR ACHIEVEMENT.—Now preserved in the Tower-room.

a wood carving of the royal arms of William and Mary, which once adorned the state pew, is still preserved. After the Continental Congress and Federal Government assumed power in Philadelphia, the same pew was set apart for the Presidents of Congress and the Presidents of the United States. During his administration, General and Mrs. Washington were regular worshippers at the church, and their pew was afterwards occupied by John Adams. Benjamin Franklin was also a pewholder in Christ Church.

At the outbreak of the Revolution a wooden bust of



FLAGON.—Presented by Queen Anne in 1708.



FAC-SIMILE OF CHRIST CHURCH LOTTERY TICKET.



BUST OF GEORGE II.—Now preserved in the Tower-room.

George II., surmounted by a crown, stood above the large arched window in the eastern end of the church. These emblems of kingly supremacy remained in place until after peace was declared, when public sentiment compelled their removal—which was made with deliberation, for the old symbols of royalty still remain, along with other valuable relics, in an excellent state of preservation in the Tower-room. Here is also preserved the "hatchment" of a parishioner of long ago. This is a lozenge-shaped, black-framed device, bearing the crest and coat of arms which it was usual to suspend against the wall of the house of the deceased, where it remained for several months before its removal to the parish church. A large flagon and a chalice with cover, which also serves as a paten, the gift of Queen Anne in 1708, and probably presented to the church through the Rector, Dr. Evans, while on a visit to England, are also preserved along with other ancient silver plate, and are in use up to this time. A crown surmounted the spire, remaining on that lofty altitude until 1777, when it was struck by lightning and melted. It was replaced by a mitre upon the election of the Right Rev. William White as Bishop of Pennsylvania. His consecration to the episcopacy took place February 4, 1787, Dr. John Moore, Archbishop of Canterbury, Dr. William Markham, Archbishop of York, and other prelates performing that office. Among those who have ministered in Christ Church this great and good man was pre-eminent, officiating as rector for more than

fifty-seven years, until his death July 7, 1836. Entering Philadelphia College and graduating there at an early age, he was ordained as priest in 1772. While in England he was conditionally nominated to the place of assistant minister of Christ Church, and afterwards regularly elected to the same; was afterwards elected rector of Christ's and St. Peter's, April 15, 1779, and in 1786 was elected Bishop of Pennsylvania, holding that office for more than forty-five years. He died in his 89th year, after no protracted illness, but by the mere decay of age. During the War of Independence, the Rev. Mr. White was chaplain of Congress, and again, by the choice of the Senate, under the Federal constitution during the presidency of Washington, and so long as Philadelphia was the seat of government. His body now lies buried before the altar of the church, being removed thither December 23, 1870, from the family vault, upon the centenary of his ordination as deacon.

In 1836 the interior was remodeled in conformity with modern ideas of convenience; the antique aspect of a past age was however in some measure preserved; but in 1882 these more modern features were removed and a partial restoration of the old architectural features was made, so that the visitor who enters the church to-day finds it, in all essential particulars, as it was a century or more ago. Under the floor and in the grounds adjoining repose the dust of many distinguished persons. John Penn, one of the former proprietaries of Pennsylvania, was buried there in 1795, and a tablet to his memory yet remains. Robert Morris, the patriotic financier of the Revolution, lies buried in a crypt adjoining the church. The burial ground belonging to the congregation is at Fifth and Arch streets. Within its precincts are many weather-stained tombstones inscribed with historic names. Here repose the dust of Benjamin Franklin and his wife Deborah. They were interred in the north-western angle of the yard; a breach has been made in the wall on Arch street, near Fifth, and the open space filled in with an iron railing, through which the low, flat, marble tomb of the Franklins is easily discernible. Scattered through the enclosure are the graves of Peyton Randolph, the first President of the Continental Congress; of Commodore William Bainbridge and Richard Dale, names renowned in American naval annals; of General William Irvine, a native of Ireland, who from a surgeon in the British navy became a major-general in the American army (at the end of the Revolutionary war he was elected to Congress); of General Jacob Morgan; of Judge Francis Hopkinson, one of the signers of the Declaration of Independence; and of the famous physicians, Philip Syng Physick and Benjamin Rush.

William Anderson



CHURCH-GOERS OF THE OLDEN TIME

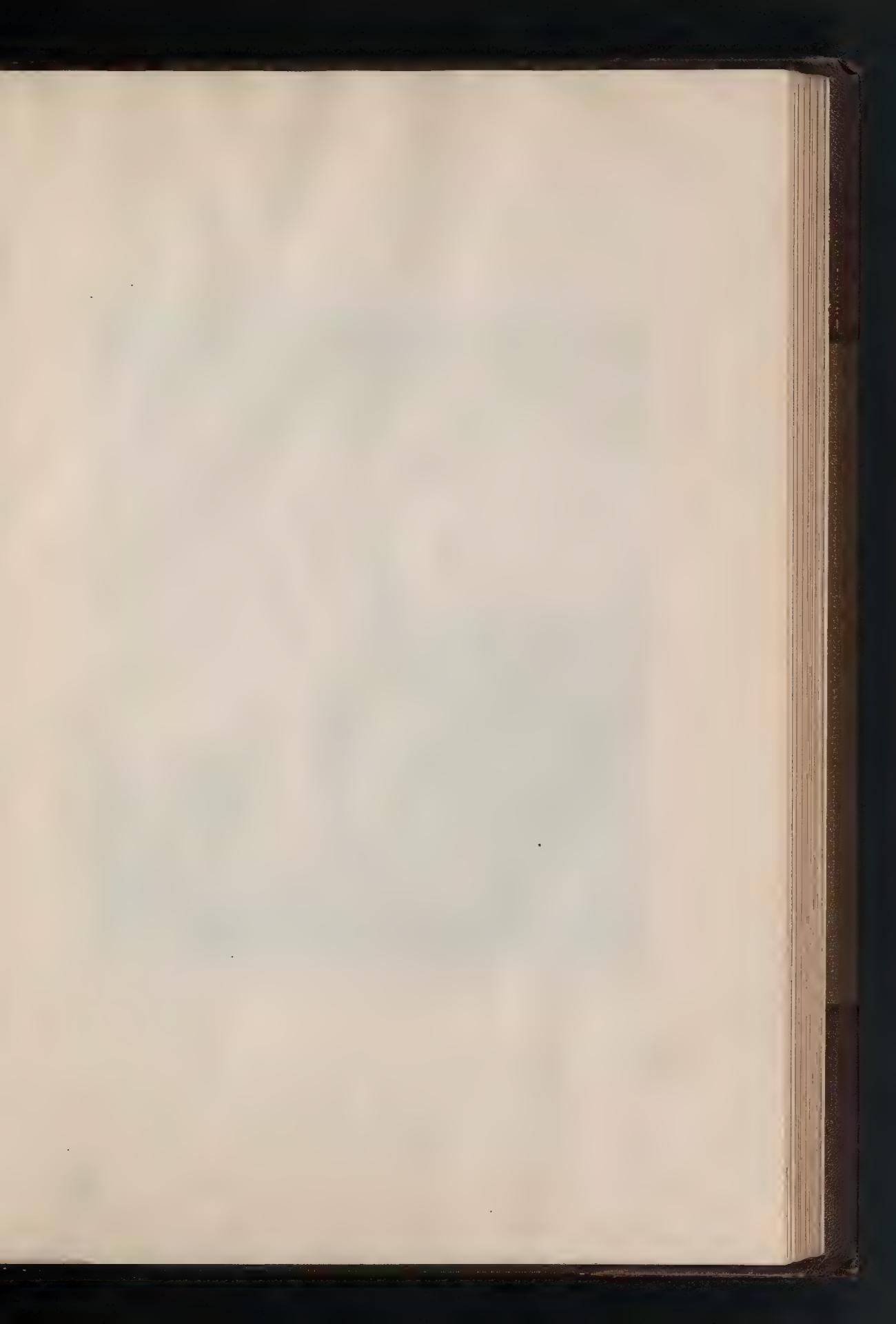
OLD SOUTH, OR FIRST PRESBYTERIAN MEETING-HOUSE, NEWBURYPORT, MASS.

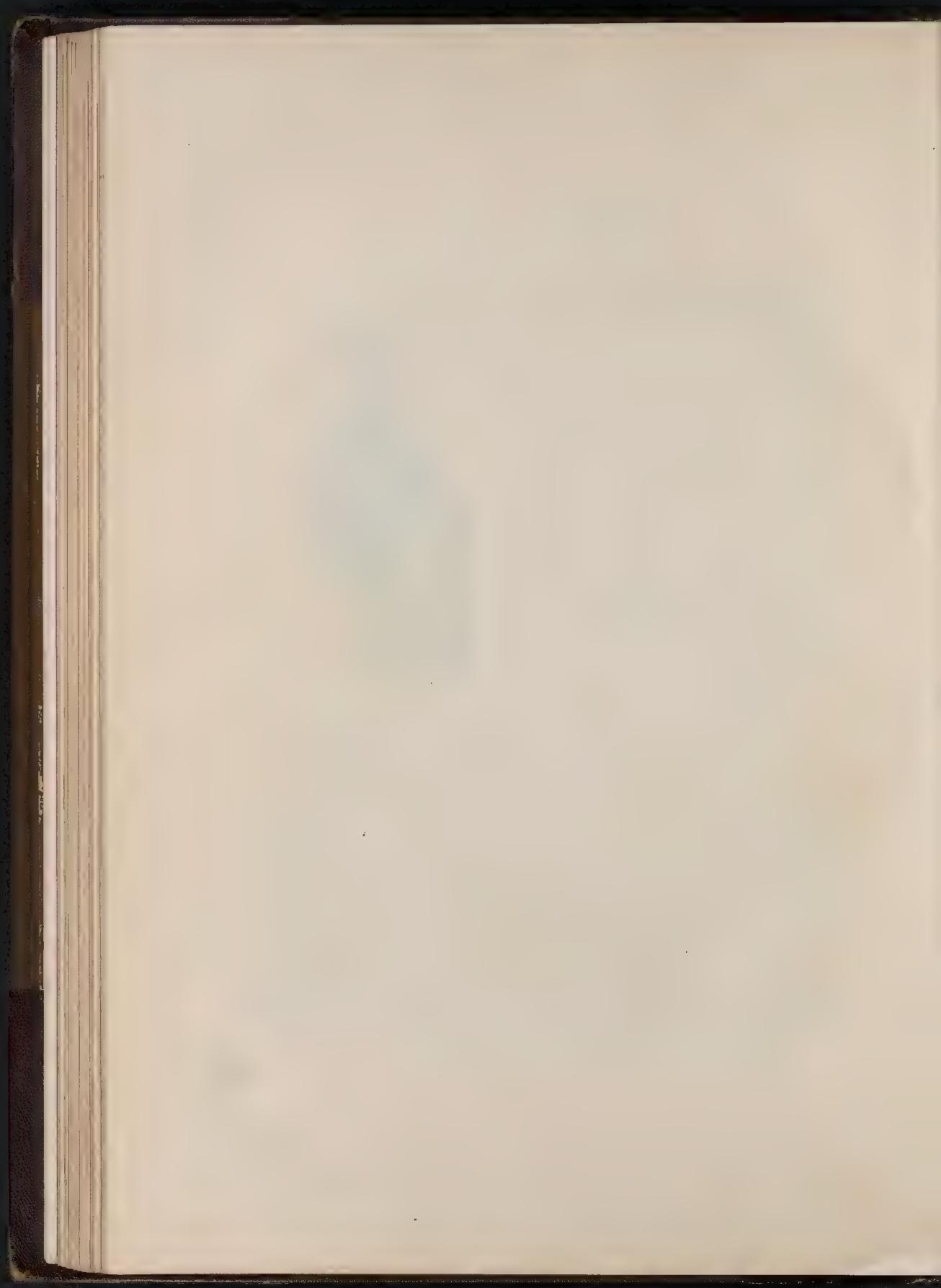
In the year 1635 the first sermon was preached in Newbury under the branches of a majestic oak, on the north bank of Parker river. The minister, Dr. Parker, came from Newbury, in England, and remained with his people forty-five years. The descendants of the men who worshipped under the oak tree (which has long since passed away) were the men who founded the First Presbyterian Church more than a hundred years afterwards. The same zeal for what they held as truth, the same sturdy clinging to their right to worship God according to their own conscience, was manifest in these men of a later age. They had great trouble in severing their connection with the First Church—a trouble which was not healed for many years. They were called "new schemers" and their first preacher, Rev. J. Adams, a "dissenting teacher." Their first meeting-house was a small one, not far from the present edifice. The meeting-house now standing was built in 1756, and the first sermon preached by Mr. Morehead, of Boston, from 2 Chron. vii. 12. They decided upon a Presbyterian form of government, having no objection to differ from the polity of the church which had troubled them so much. They had hoped also to avoid double taxation; but they were not relieved from this, for the law, as then interpreted, demanded the tax. Notwithstanding their continued remonstrance, and the influence of Governor Shirley in their favor, they continued to pay the double tax for forty years. It was not until 1794 that an individual could attend what place of worship he chose without being taxed for a church with which he had no sympathy.

Let us go back for a moment and imagine ourselves in the

old church of 1756. The pews were square and large, with a chair in the centre; the seats were hung on hinges, and little pales or rounds ornamented the sides, which could be turned, affording amusement to children. As everybody stood in prayer, the rising and falling of the seats made a great noise. The galleries were large, accommodating 1,000 people. There was an immense sounding-board over the pulpit. At the head of the pulpit stairs was a recess for the sexton, who always sat there at evening service to trim the wicks of the candles, for candles were the only light at that time. Directly in front of the pulpit and somewhat elevated was the Elders' seat, and in front of that the Deacons' seat. The singing was at first Congregational, and they had five tunes—York, Hacking, Saint Mary, Windsor and Martyrs. We can imagine the half-sad feelings of these ancient worshippers as they sung "Plaintive Martyrs worthy of the Name." A tithing-man sat in the gallery, armed with a long pole, knobbed at the end, to keep the boys in order. After some years a new Psalm book was published, which contained twenty-eight tunes. The gallery fronting the pulpit was occupied by the singers, and a violin, bassoon, clarionet and bass-viol introduced. The "lining of the hymns" was then given up, and the minister read them instead. The minister wore small clothes, silk stockings, low, buckled shoes, a long coat with immense pocket folds and cuffs, large buttons, folded cambric kerchief around the neck and a powdered wig. In the west corner of the meeting-house was a large pew, boarded up all around save a space in front, where the minister could be seen. This was for the negroes. There was a settlement of them in this city, at that time called Guinea. It was not till 1819 that any fire was admitted in the building. Then stoves were introduced; but as there were no chimneys, it was difficult to make the pipes draw well.

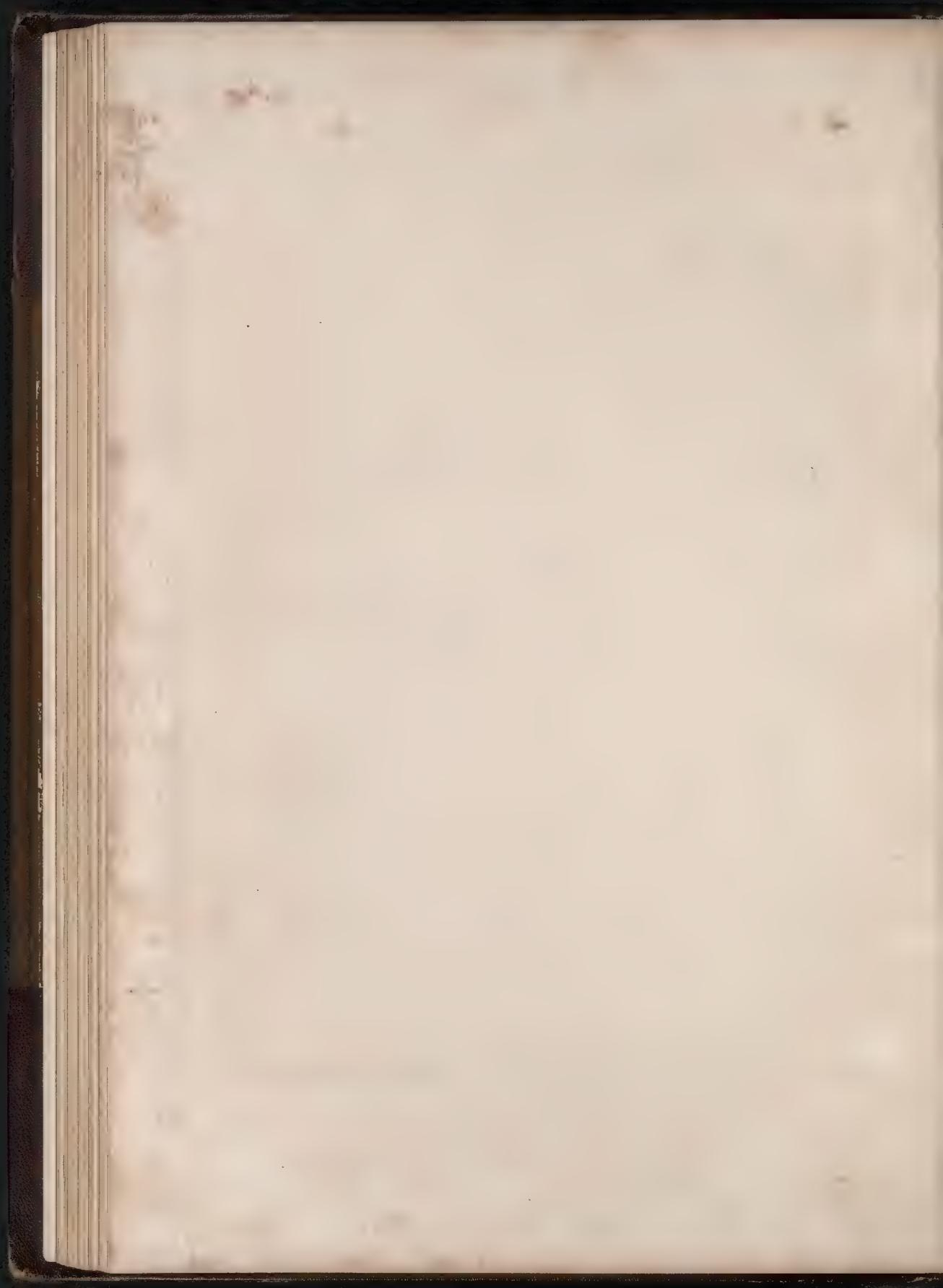
Such was the appearance of the congregation during the ministry of the first minister, Rev. Jonathan Parsons, one of the ablest preachers in the United States. His meeting-house was the largest in the United States, and probably his congregation exceeded any other, for everybody went to church then in Newbury. This man was the devoted friend of Whitefield. It was through Whitefield's influence that he came to Newburyport, and they remained loving friends always. It was in Mr. Parsons' house that the great gospel preacher breathed his last, and by his firmness that he was laid to rest beneath the pulpit. Such was Whitefield's dying request,







M. T. Johnson





GEORGE WHITEFIELD, THE EVANGELIST.

and though other places claimed his body, and Boston was impetuous in her demand, Mr. Parsons was firm as a rock in carrying out Whitefield's last request. Whitefield was but twenty-six years of age when he preached his first sermon in Newburyport—a fair, slender, blue-eyed young man, with beardless face and winning manners. The later portraits of him, say his biographers, give us no correct idea of him as he looked at that time. Within the writer's remembrance there were three members of the "Old South" who had seen and heard the man. Whitefield was buried in his gown, cassock and bands. Mr. Parsons lies beside him in the tomb beneath the pulpit.

Rev. John Murray succeeded Parsons. He was a native of Ireland, an orator full of pathos and power, and drew a large congregation, some coming regularly fifteen miles to hear him, and his congregation often numbered three thousand. He had many trials, which he bore with great patience. He lived and died with his people. During his ministry in the time of the Revolutionary war it was extremely difficult to obtain troops at one time. Mr. Murray was appealed to to preach a sermon in aid of the government. The building was crowded to hear the eloquent preacher, and as he closed his sermon he called for volunteers. Captain Ezra Lunt, one of Mr. Murray's deacons, stepped out

into the aisle, and so ably had Mr. Murray brought patriotism to the notice of the people that in a very few moments an entire company was enlisted, and soon left for the seat of war. Mr. Murray was succeeded by Dr. Dana, a scholarly, refined man, who loved the old theology and the old ways. He was a defender of the faith. He left the church to become president of Dartmouth College. Mr. S. P. Williams was settled in his place, and was an impulsive, straightforward man, with great intellectual power and originality, fearless in preaching, and he too died with his people. Rev. J. Proudfit was a tall, erect man, remarkable for manly beauty and high-bred courtesy. It was during his ministry that the meeting-house was repaired (1829) and the monument erected. As he was about leaving for Europe on one of his vacations, Mr. Bartlett gave him directions to order a monument to the memory of Whitefield, not limiting the expense. Mr. Proudfit fulfilled his task to the satisfaction of all interested. The cost was \$2,500, and the graceful and appropriate inscription which now adorns the stone was written by Mr. Proudfit. He resigned his charge on account of ill health, and Dr. Jonathan Stearns was settled in 1835. He remained with the church until 1849. He is still living, and is well known in the churches for able scholarship and saintly character. The successors have been as follows: Rev. A. G. Vermilye, D. D., Dr. R. H. Richardson, Rev. C. S. Durfee; Rev. B. D. Sinclair being the present pastor.

In 1848 the original steeple was thought to be unsafe, and was pulled down and the present spire erected. Over the front entrance is a tablet, "Meeting-House of the First Presbyterian Society, erected 1756." In 1856, one hundred years from the date of the building of the first meeting-house, extensive repairs were made, and a celebration took place, at which time Mr. Vermilye gave an historical sermon full of interest. In repairing the church in 1829 it was ascertained that the architect, unconsciously, had made a whispering gallery, and one of the finest in the world. Many years ago the right arm of Whitefield was stolen and carried to England, where it was kept for more than twenty years. Dr. Philip, in his memoir of Whitefield, says: "I knew who had this relic, and could name both thief and receiver," and wished it restored. During Mr. Stearns' ministry he received a box containing the relic, and it was replaced in the presence of the pastor, elders and session. No names have been given, and as Dr. Philip had said, "I will conceal the name of the spoiler if the spoil should be returned," probably the name of the thief is unknown here. The Bible which Whitefield used is still to be seen among the sacred relics of this church, having been in constant use one hundred years. From 1756 to 1862 six thousand children had been baptized here. Thirty

THIS CENOTAPH
Is erected with affectionate Veneration
To the Memory of

THE REV. GEORGE WHITEFIELD,
Born at Gloucester, England, December 16, 1714;
educated at Oxford University, ordained 1736.

In a ministry of thirty-four years,
He crossed the Atlantic Thirteen times,
And preached more than Eighteen Thousand
Sermons.

As a soldier of the cross, humble, devout, ardent,
He put on the whole Armour of God;
Preferring the Honour of Christ to his own Interest,
Repose, Reputation and Life
As a Christian Orator, his deep Pley, disinterested
Zeal and vivid Imagination
Gave unexampled Energy to his look, utterance
and action.

Bold, fervent, pungent and popular in his Eloquence,
No other uninspired man ever preached to so
large assemblies,
Or enforced the simple Truths of the Gospel by

Motives

So persuasive and awful, and with an
influence so powerful
On the Hearts of his Hearers

He died of Asthma, September 30, 1770,

Suddenly exchanging his life of unparalleled

Labour for his Eternal Rest

Inscription on the Whitefield Tomb.

He was indignant at the outrage,
and wished it restored. During Mr. Stearns' ministry he received a box containing the relic, and it was replaced in the presence of the pastor, elders and session. No names have been given, and as Dr. Philip had said, "I will conceal the name of the spoiler if the spoil should be returned," probably the name of the thief is unknown here. The Bible which Whitefield used is still to be seen among the sacred relics of this church, having been in constant use one hundred years. From 1756 to 1862 six thousand children had been baptized here. Thirty

ministers have gone forth from "Old South," Bishop Clark, of Rhode Island, among them, and every one of them has honored his sacred calling.

This church was founded in tears and with prayer. It has been faithful to its trust, and the descendants of the founders rise up and call her blessed.

A. E. Porter

MISSION OF SAN DIEGO DE ALCALA, CALIFORNIA.

A WAY in the extreme southwestern corner of the United States or America is the old mission of San Diego de Alcalá, now an interesting mass of ruins. It was the first of a long line of twenty-three missions founded along the California coast from San Diego to Sonoma, a distance of some six hundred miles, during the period from 1769 to 1823. These missions were established by the Order of Franciscan priests for the purpose of christianizing the Indians, and bringing them under the dominion of Spain. For a period of sixty-five years the missions flourished wonderfully. Thousands of natives were baptized and became neophytes, or, as known later, "mission Indians." Those who remained obdurate were called "Gentiles," and, when inclined

to be offensive, were kept in check by the soldiers who guarded every mission. The neophytes dug the irrigating ditches, tilled the soil, erected the churches of stone or adobe, and herded the flocks which rapidly increased from year to year. Their unrequited toil created great wealth.

Under a peculiar Spanish law, at the end of ten years the missions were to be erected civilly into pueblos, or towns, and the neophytes were to become citizens. The missionaries must either then settle down and join the regular clergy, or move on to new fields of spiritual conquest. Here came a spirited contest. The priests, in building up these missions through long years, had acquired great wealth and power, and at the same time had grown old, and were unable to go forth and endure again the same hardships experienced in founding new missions amid a degraded people. Another powerful argument in their favor was that the neophytes were no better fitted for citizenship at the end than at the beginning of the first decade, which, even under a monarchy, entailed a certain degree of self-government, a power that the opposition was compelled to admit was not safe in their hands. On the other side the regular clergy demanded that the missions should be turned over to them. They coveted the power it would bring them. In this fight they were assisted by the politicians, who desired a share of the wealth. The latter party finally triumphed, the missions; that is, putting them in the hands of the secular or regular clergy. The government appointed commissioners to take charge of the missions and render an accounting; but little did they find. The missionaries had slaughtered their thousands of cattle, had destroyed their grand vineyards and orchards, and had converted their wealth into money, with which many of them had left the country forever, to pass their last days in old Spain. The Indians had been decimated by diseases introduced among them by the soldiers, and were then but a remnant. Under American rule the missions were restored to the Catholic church, and a few buildings have been repaired, and are again used, but the majority are crumbling back to the dust from which they were formed. Such, in brief, is the history of the California missions.

San Diego bay was discovered in 1542 by Juan Cabrillo, a Portuguese in the Spanish service. In 1602 the king of Spain sent Sebastian Vizcayno to explore the California coast for a suitable harbor as a refitting place for the Manilla galleons. He entered San Diego bay November 12th, the festal day of St. James of Alcalá in the



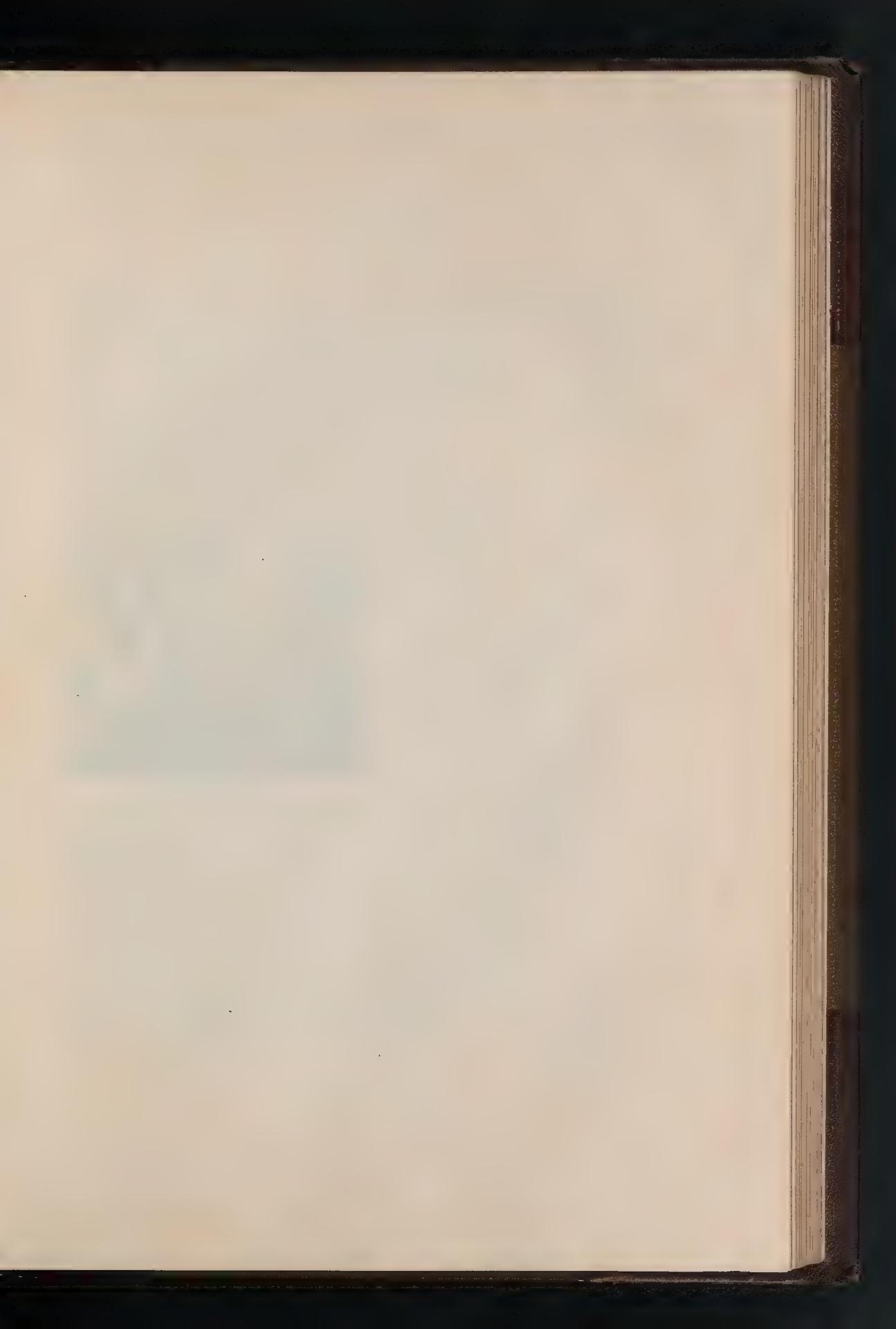
FATHER JUNIPERO SERRA,
Founder of the Franciscan Missions in South California.





Rio de

A view of San Joaquin, Santa Barbara, painted. July 16, 1909

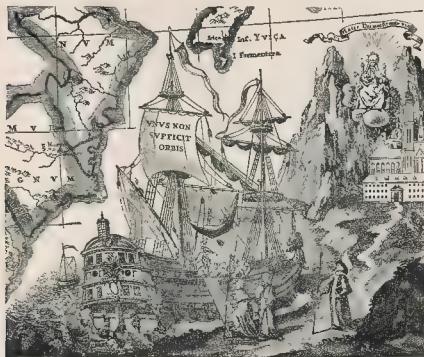




Catholic calendar, and, accordingly, gave the harbor that name, and the Spanish form, San Diego, has always been retained. This St. James of Alcalá was a Franciscan friar, of Andalusia, who lived 1400-1463, and was canonized in 1588 for a pious life and the many miracles he is said to have wrought. Vizcayno on this trip also discovered Monterey bay. For one hundred and sixty-six years afterwards there were no more Spanish visitors along the coast. Then the King of Spain resolved to occupy the country in order to resist Russian encroachments from the north and to aid in the extension of the church. Accordingly, in 1768, the Viceroy of Mexico was ordered to occupy the ports of San Diego and Monterey. The latter turned the management of the affair over to José de Galvez, the visitador general, who proceeded at once to Santa Ana, in Lower California, and began preparations. This was the golden opportunity of the Franciscan friars, who, with Father Junípero Serra at their head as president, then had control of the fifteen missions already established on the peninsula. These missions had been founded by the Jesuits, who established the first one at Loreto in 1697. An anti-Jesuit crusade having been established in the Spanish dominions, they were expelled from Lower California in 1767, and the missions had been handed over to the Franciscans.

Serra immediately conferred with Galvez, and it was determined to establish three missions, one each at San Diego and Monterey, and a third midway between those two places, to be known as San Buenaventura. Serra furnished the priests and the paraphernalia of the church, and Galvez gave the soldiers and provisions. Three small ships were selected to carry the provisions and priests, while the soldiers were to go overland under

the command of Colonel Gaspar de Portolá, the governor of California, who would thereby extend his territory northward. Two of the ships, the San Carlos and the San Antonio, arrived at San Diego bay in April, 1769, but the third vessel, the San José, was lost at sea, with all on board. Serra accompanied the land expedition, travelling the length of the peninsula northward for 750 miles, founding a mission on the way at San Fernando, and arrived at San Diego in July. Then, while Portolá pushed on to Monterey, he remained, and on July 16, 1769, founded the mission of San Diego, at the north end of the bay, at the Indian village of Cosoy. The founding of a mission was generally attended with simple ceremonies. A large wooden cross some ten feet high was elevated, and the soldiers drawn up in a square around it; the priests chanted a mass, a swinging censer filled the air with its fumes, and holy water was sprinkled on the cross and those present; and a short sermon closed the ceremony. A crowd of Indians were nearly always present, out of curiosity, never understand-



AN ANCIENT MISSION SHIP
Drawn by a Benedictine Monk about the year 1740.

ing a thing that was done, and doubtless wondering what this new fetish was. Having founded the mission, and the soldiers being at work erecting a chapel and buildings, Serra looked around among the Indians for converts. By the aid of a Lower California neophyte as an interpreter, he induced an Indian to bring his child for baptism; but just as Serra was about to pour the holy water on the little one the father grasped him and ran away in terror. On August 15th the Indians, armed with bows, arrows and clubs, attacked the mission, but were repulsed by the soldiers. One of the priests was wounded, and a neophyte from Lower California, the blacksmith of the mission, was killed. Three of the Indians were slain.

The next January Portolá returned from the north, having been unable to find Monterey bay, reporting that it had been filled with sand! He was wholly disengaged, and had resolved to return to Loreto. This filled Serra with despair. The *San Antonio* had been sent back to Mexico for supplies, and was then long overdue. The courageous president instituted a *novenas*, or nine days' mass, at the end of which Portolá was determined to start home. On the last day the *San Antonio* came, Serra firmly believed, in answer to prayer. She brought plenty of provisions, and instructions to Portolá to prosecute the work with all speed. Portolá accordingly again set out for the north, accompanied by Serra, and this time re-discovered Monterey bay. Serra there established the mission of San Carlos. Then Portolá sailed to Mexico, where the news produced the greatest enthusiasm. President Serra left Friars Hernando, Parron and Francisco Gomez in charge of the San Diego mission. For a long time there were no conversions. The Indians remained indifferent and proved to be expert thieves, even stealing the sheets from the sick-beds. Then, too, crops were a failure, first from flood and then from drought.

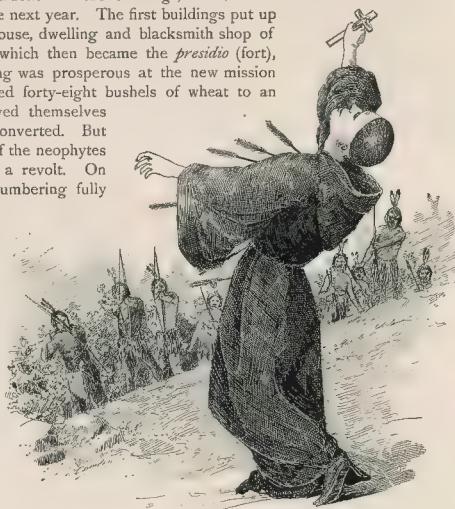
Pending the arrival of a supply-ship from Mexico, provisions became so scarce, that the priests, soldiers and neophytes were obliged to subsist several months on milk, fish and grasses.

In 1774 Serra, while on a visit to Mexico, obtained leave to move the mission five miles up the San Diego river to its present site, and in 1774 the change was made. The new place was at the Indian village of Nipaguay. He personally superintended the construction of the buildings, and then returned to Monterey after they were finished, the next year. The first buildings put up were a wooden church 18x57 feet, and a storehouse, dwelling and blacksmith shop of adobe. The soldiers remained at the old site, which then became the *presidio* (fort), and later the pueblo of San Diego. Everything was prosperous at the new mission site. The rich bottom-lands of the river yielded forty-eight bushels of wheat to an acre. The Indians became friendly, and allowed themselves to be baptized. In one day sixty were thus converted. But this prosperity received a sudden blow. Two of the neophytes became renegades, and inspired the gentiles to a revolt. On the night of November 4, 1775, the Indians, numbering fully one thousand, attacked and burned the mission.

At the first alarm Father Jaume rushed out, and seeing the Indians, cried, "Amad á Dios, hijos" (Love God, my sons), and fell pierced with eighteen arrows. His dying words were those of the martyr's prayer: "Lord Jesus, receive my spirit." The mission people defended themselves in an adobe building until daylight, when the Indians gave up the fight. Three of the mission folks had been killed.

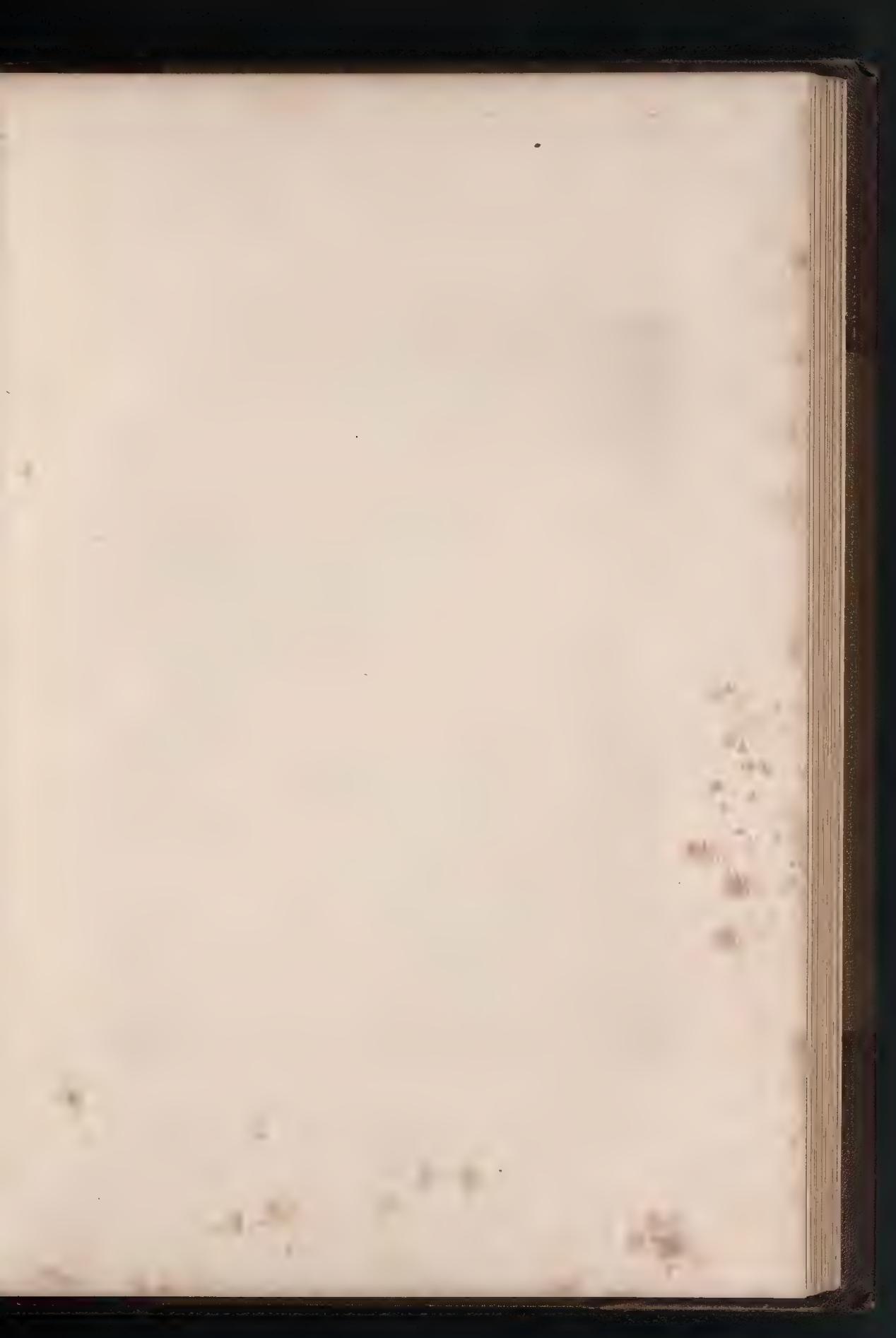
The mission was neglected for nearly a year. Serra persuaded the soldiers not to punish the Indians, lest it should retard their conversion. However, a few were caught and flogged. The work of rebuilding was commenced under Serra with a large force on August 22, 1776, and, after some delay on account of quarrels with the soldiers, was finished in October. Serra re-wrote the baptismal registers from memory, the old one having been destroyed in the massacre. Conversions now became numerous, whole villages coming together to be baptized. The herds increased, and the vineyard and orchard were planted, the olive trees of which are yet thrifty. In 1780 a new adobe church 9ox17 feet was completed. By 1783 another church 82 $\frac{1}{2}$ x15 $\frac{1}{2}$ feet, a granary 68x15 feet, a storehouse 22 feet square, and two hospitals (one each for males and females), 16 feet square each, a friar's residence 15 feet square, and a larder 22 feet square, had all been completed, all of adobe. These buildings, with the soldiers' barracks, filled three sides of an enclosure 151 feet square; the fourth side was an adobe wall eight feet high. Besides these improvements, a tanning vat and a stock yard were built outside of the mission square. The years 1801-1803 were a period of drought, and caused the missionaries to build the dam, three miles up the river from the mission, and aqueduct. Both are of stone and cement, the ruins of which yet exist. An earthquake on May 25, 1803, so injured the church that a new one was built with massive walls four feet thick. The building was ninety feet long. It was completed and dedicated on San Diego's day, November 12, 1813. This building now constitutes the principal part of the ruins. As the mission approached the culmination of its glory the Indians decreased fully sixty per cent in numbers, the deaths being mostly caused by diseases introduced among them by the soldiers. In 1835 the mission was secularized. The priests, in order to save for themselves as much as possible, slaughtered their cattle and sold the hides. The Americans in 1846 replaced the missionaries in possession; but the glory of San Diego Mission was gone and its neophytes were dead.

The statistics of the mission from 1769 to 1834 will give an idea of its importance: Baptized, 6,638; deaths, 4,428; largest population, 1,829, in the year 1824; marriages, 1,879. It had at one time 9,245 cattle, 1,193 horses, and 19,450 sheep. Its total product of wheat was 132,077 bushels, or tenfold; barley, 81,187 bushels, or elevenfold. There were 8,600 vines and 517 olive trees. The branch missions at Santa Ysabel and Santa Mónica had 11,860 vines.



DEATH OF FATHER JAUME

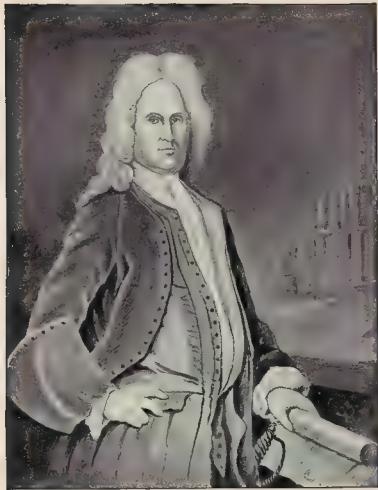
B. A. Stephens,







BRUTON CHURCH, WILLIAMSBURG, VIRGINIA.



GOVERNOR ALEXANDER SPOTSWOOD.
From the original portrait.

BY reference to an act of the General Assembly of the Colony of Virginia, April 1, 1658, it will be seen that the parishes of Harrop and Middle Plantation were then united under the latter name; subsequently it received the name of Bruton, probably in honor of the Ludwells who, born in Bruton, in the county of Somerset, in the Kingdom of England, had made homes and influence for themselves in the then newly planted Colony of Virginia. So great was the desire of the leading men of the Colony to build up a populous and important city at this well-favored spot, lying midway between the James and York rivers, that as early as 1632 a great reward was offered to those who should there build houses and establish themselves, but it is not until April, 1674 (though there was a church at this point at a much earlier period), that the first entry is made upon the vestry book. Among the names of the Vestry at this time we find those of Mr. Rowland Jones, Minister; Col. John Page; Mr. Bray, and the Honorable Col. Daniel Parke. Their first action seems to have been the purchase of "y' Gleabe."

In a few years the vestry orders that subscriptions shall be taken to build a church, and in accordance with this appeal there is recorded, in 1678, among other donations, an instrument from John Page, in which he binds himself to pay £20 and give land sufficient for both church and church-yard. Capt. Francis Page, the son of Col. John, was very active in this matter of the erection of a church, which it was decided "should cost £150 sterling and sixty thousand pounds of good sound merchantable sweet-scented Tobacco, and Caske to be levied on each Tytheable in the parish for three years together." Thomas Ludwell dying about this time left a legacy of £20 sterling for this purpose. It was ordered by this vestry that "Mr. Rowland Jones, Minister, for the future shall be paid annually y' sum of sixteen thousand, six hundred and sixty-six pounds of Tobacco and Caske."

Major Robert Beverley was appointed the "lawful Attorney of the parish;" dying in the year 1687, "the victim of tyranny and a martyr to constitutional liberty," he was succeeded as clerk of the House of Burgesses by Francis Page, Esq. A minute in the vestry book, under date of November 29, 1683, announces the completion of the Parish church, which is followed by a proclamation addressed to "y' inhabitants of y' said parish," desiring them to repair thither in future to hear the word of God preached. The church was dedicated by the minister, Mr. Rowland Jones, on Epiphany Sunday, January 6, 1684, the event being probably celebrated in a very enthusiastic manner, as an order "for £12 each for two barrels of tar" is recorded at the time. In 1684 other names of note were added to the vestry roll: Hon. Philip Ludwell, Hon. James Bray, Hon. Thomas Ball and Capt. Francis Page.

Such was the condition of the Parish when William and Mary were proclaimed Lord and Lady of Virginia. The College of William and Mary (the oldest institution of learning in the country after Harvard) had not yet been established. Nor did Lieutenant-Governor Nicholson, until some years later (1698), carry out his project of removing the seat of Government from Jamestown to Middle Plantation, there to lay out a town, the streets of which should form the letters W and M, and the city bear the name of Williamsburg, in honor of the reigning King. Here great state was observed, and with its many public buildings, college, State House, Palace and Church, the new city far outshone anything that had ever been seen at Jamestown. It has been not inappropriately said, "Williamsburg was the miniature copy of the Court of St. James, somewhat aping the manners of that royal place, while the old church and its graveyard and the College chapel were the Westminster Abbey and the St. Paul's of London, where the great ones were interred." Sir John Randolph was the first person buried in the College chapel. "The Seaventh day of April, 1694," new names again appear on the vestry roll, and for the first time the name of Henry Tyler, Esq.—a great-great-grandfather of President Tyler. The meeting

of the vestry on this occasion was to receive the gift of "A Large Silver Server from his Excellency, Sir Edmund Andros."

"At a vestry held the first day of October, 1706," it was ordered that "twenty thousand pounds of Tobacco be levied this year for and towards building a new church;" and in 1710 the vestry conferred with a committee appointed by the House of Burgesses in relation to the willingness of the House "to appropriate a sufficient sum of money for the building pews for the Governor, Council and House of Burgesses." The gentlemen of the vestry were of the opinion that £500 would build a suitable church, and it is added, "they do not doubt in the least but the House of Burgesses would shew their Pious and Generous spirits by their Liberall Donations towards soe necessary and good a worke and that they would assure them to the best of their Judgment they would appropriate the same according to the true Intent thereof." The vestry at this time show their determined resistance to gubernatorial usurpation. They adopted a method by which they kept themselves free to choose and retain whom they would, and on the same date the "Church Wardens were instructed to acquaint y^r Reverend James Blair that upon reading his letter, wherein was Sett forth his desire to be their Minister, the vestry proceeded to the consideration thereof, and accordingly made choice of him for their Minister for the next ensuing year." The letter of Commissary Blair is dated December 4, 1710, and is given in full on the vestry book.

The intimate association of Rev. James Blair with members of the House of Burgesses, his quarrels with the Governors, his activity and energy in the conduct of affairs, his high Christian character, his fearlessness in reproving sin, his strict morals in times when there was much laxity, his great facility for getting into trouble, the perseverance and force by which he surmounted all difficulties and routed his enemies, all combine to make him a conspicuous figure in the annals of that period. A college in Virginia had long been the wish of the promoters of education, but it is due to James Blair that William and Mary College was chartered by the English Sovereigns in 1693, and finally built by order of "the Governor, Council and Burgesses of this present General Assembly and the authority thereof." As its president Commissary Blair labored with unflagging zeal for its endowment and prosperity. Crossing the ocean several times in the interests of the institution, he was not only successful in obtaining the charter but in securing large endowments, both in land and moneys, from

the King and Queen. The royal liberality did not, however, find favor among all classes; for Seymour, the Attorney General, having received the Royal Commands to prepare the Charter of the College, which was to be accompanied with a grant of £2000, remonstrated against this liberality, urging that the nation was engaged in an expensive war, and that he did not see the slightest occasion for a College in Virginia. The Commissary represented to him that the intention was to qualify and educate young men to be ministers of the Gospel, and begged Mr. Attorney would consider that the people of Virginia had souls to be saved as well as the English. "Souls," said he, "damn your souls; make Tobacco!"

As the representative of the Bishop of London, Commissary Blair was the head of the Church in the Colony, but the office became a nullity under the royal authority which placed chief power in the hands of the Governors, whether Civil or Ecclesiastical. For the ordinary exercise of gubernatorial prerogative Commissary Blair was willing enough, but when the rights of the college were invaded, its progress hampered, or its interests slighted, then the good Commissary arose in his wrath and prepared for battle. The Governor, Sir Edmund Andros, was very unfriendly; while on the other hand Nicholson, the then Governor of Maryland, evinced a lively interest in the college, much to the annoyance of Governor Andros, who on one occasion so far forgot himself as to order his Sheriff to arrest the Governor of Maryland. At the end of half-an-hour, probably recovering his sense of propriety, he ordered the discharge from custody of the chief officer of a sister Colony. Then it was that there appeared on the scene, in the language of a writer of the times, "a complete sparkish gentleman as ready at



A VIRGINIA LADY OF COLONIAL TIMES.
From an old painting.



EPISCOPAL SEAL OF BISHOP JAMES MADISON.
From an original impression.

giving a challenge as any Hector of the Town." Daniel Parke, Jr., the son of the honorable gentleman, who was one of the first to be identified with the church and whose monument still adorns its walls. Set on by Sir Edmund Andros, Col. Parke, Jr., began a system of abusive and ungentlemanly conduct towards Governor Nicholson that must have taxed to the utmost the patience of that passionate character. But Governor Nicholson well divined that the cause of the frequent assaults and challenges to fight out their differences on the field had for their end the hope of provoking him into some unseemly conduct which might justify the Governor in forbidding the return to Virginia of a riotous and seditious person. Governor Nicholson was, however, proof against their arts, for the net spread in sight of the wily bird was never entered. It was about this time also that Col. Daniel Parke, Jr., in a most unknightly spirit, determined to reach Mr. Commissary Blair through the sensitive side of his wife. The Commissary then had no pew in Bruton Church and by the courtesy of Col. Philip Ludwell and the Lady Frances Berkeley, Mistress Blair was invited to a seat in their pew, which she had occupied for some two years. Col. Parke had married a daughter of Col. Philip Ludwell, and his wife was also in the habit of attending the church and sitting in the Ludwell

pew. For this reason Col. Parke, Jr., conceived the idea that the pew was under his control, and that in it Mistress Blair should no longer be seated. Accordingly on a Sunday, in the midst of Divine service, he rushed into the sanctuary with a mighty clatter, seized upon Mistress Blair by the wrists and dragged her forth—frightening the poor woman and the children almost out of their wits. The matter was brought to the notice of Sir Edmund Andros and his Council by Commissary Blair for redress, and a petition was also offered for the same by Col. Ludwell, but to both appeals the Governor and Council replied, "That it did not lie before them."

The complete somersault of Nicholson after his appointment to the chief command of Virginia is worthy of notice. From having been the firm friend of Commissary Blair and the zealous supporter of the College, he soon became the enemy of both; in fact, his hatred extended to the clergy and all persons of authority in the Colony. By his tyranny he prepared the way for the resistance which followed a few years later, and we soon find Commissary Blair making complaints against this Governor as he had previously done in the case of Sir Edmund Andros. His action resulted in the recall of Nicholson and the substitution of Sir Alexander Spotswood. The new Governor, it is recorded, on March 1, 1711, submitted a "platt or draught of a Church, whose length 75 foot and breedth 28 foot in the clear with two wings on each side, whose width is 22 foot," which was approved, December 2, 1715. It is recorded: "At length the new Church is finished, or nearly so." Then followed directions for locating pews and seating the congregation; it was ordered that "Men sitt on the North side of the Church and the Women on the left. Ordered that Mr. Commissary Blair sitt in the head pew in the Church and that he may Carry any Minister into the same." Long galleries were built around the sides of the church, and arrangements were made for the seating in one of them of the "Colledge Youth." The pew of the Governor was honored by a silken canopy, with the name Alexander Spotswood emblazoned in gilt letters upon it. All these things have long since passed away; the silken canopy has mouldered into dust, the high-backed, sleep-inviting pews have given place to those in which each man can see and be seen; the old wine-glass pulpit has probably kindled some other fire than that of polemical debate; and the galleries, save one, have all disappeared. May the one in the western arm, or head of the cross, long remain with its main stairway, up which once climbed the great ones of the land to be seated in the gallery. In 1743 it is announced that Mr. Commissary Blair is no more. He had served the Church of Bruton thirty-two years as its Minister, William and Mary as President for nearly fifty years, and had been Commissary of the Colony for fifty-three years. On the church roll, 1760, appears the name of George Wythe, Chancellor, and one of the Signers of the Declaration of Independence, as Vestryman and Church Warden. In 1768 it was agreed with Benjamin Powell to



THE CHURCH PLATE

build a steeple for £416; he was to have the old Bell and the materials of the old steeple, and the illusion which has long enveloped the bell is thus rudely dispelled. The present bell was not the gift of Queen Anne, for on its rim, moulded in raised letters, is the inscription, THE GIFT OF JAMES TARPLEY, 1761.

Some brief account of the Communion plate, owned and still used by Bruton Church, will be of interest. First, in point of time, is the service of silver gilt, consisting of chalice and paten. Tradition makes it the gift of Queen Anne, but there is no evidence of the fact, but much to disprove it. The arms are not those of England, but those on the dexter side of the shield belong to the family of Beauchamp or Gresly, and on the sinister side to that of Gavell. The maker's mark on the Chalice (which resembles a caudle-cup in shape and size) is that of Pierre Harache, a French emigrant, and the date of manufacture, 1686; while that on the paten is many years after the death of Queen Anne and bears the name of another maker. The arms, however, are similar to those on the Chalice. The second service consists of Chalice, Paten and Flagon, bearing the royal arms of England with the motto, HONI SOIT QUI MAL Y PENSE, and is the undoubted gift of George III.

When the Virginia patriots were about to take up arms, an act which resulted in the severance of the Colony from the Mother Country, the House of Burgesses determined on the most solemn observance of prayer. It was therefore ordered that "on the 1st of June, 1774, the members of the House do attend in their places, at 10 o'clock in the morning, in order to proceed with the Speaker and Mace to the Church for fasting, humiliation and prayer." There the Rev. Mr. Price read prayers and the Rev. Mr. Gwatin preached a sermon suitable for the occasion. It will be remembered that the first act of the early settlers who landed at Jamestown, the 13th of May, 1607, was one of prayer for the Divine guidance and protection in the establishment of a Colony which should be tributary to England. So now, on the eve of a movement equally momentous, the leading men of the Colony are found prostrating themselves before the Almighty, again seeking His protection and guidance through the perils which surrounded them.

The Cemetery around the Church, which faces on Duke of Gloucester street, contains many monuments of antiquity, which, in the interests of the future historian, have been recently repaired and the inscriptions in many instances re-cut; the oldest a simple slab, erected in memory of the Rev. Rowland Jones, the first minister of the Parish, who died in 1688. A handsome modern shaft takes the place of a broken slab that for nearly two centuries marked the resting place of that Col. John Page who gave the site of the Church and "God's acre." It is an interesting fact that a lineal descendant of this patron of the Church now fills acceptably the pulpit of Revs. Rowland Jones, Mr. Eburne, Commissary Blair, Mr. Dawson, and later on—men not less noted for piety—Drs. Wilmer, Hodges, Totten and Bishop Johns. The history of the Parish of Bruton is but a summing up of the early history of the Colony and the Commonwealth—a centre from which the rays of piety, learning and patriotism radiated. And if to-day old William and Mary College no longer sends ministers to the Episcopal field, her halls echo with the voices of professors and students preparing for the arena of life in which the religion of Christ is inculcated without denominational bias.

Brynnia B. T. Colman

AUGUSTUS EVANGELICAL LUTHERAN CHURCH, TRAPPE, PENNSYLVANIA.

THE oldest monument of Lutheranism in America is the venerable stone church at the Trappe, a small roadside village in Upper Providence township, Montgomery county, Pennsylvania. It is on what is known as the Reading turnpike, nine miles from Norristown, the county-seat, and twenty-six from Philadelphia, the road, prior to the advent of steam, being one of the busiest and most frequented highways in the State. The quaint building, dating back almost a century and a half, has always been an important landmark, and although supplanted by a larger edifice to accommodate the congregation of the present day, the old structure at once attracts the eye of the traveler by its venerable appearance, which speaks silently of days gone by, while the odd gabled hip-roof and curious little iron vanes, bearing date 1743, remind one of the far-off fatherland. To the artist or antiquarian it is one of the few historical relics of the Colonial period which is still unaltered and in its primitive condition. To the student of church history, however, these hallowed time-worn walls, rude, unpainted benches, and old time pulpit recall the early days of our church history, together with the labors and struggles of the Patriarch Muhlenberg who immediately after his arrival in Pennsylvania, Thursday, November 25, 1742, commenced his labors in this vicinity, holding religious services in a barn, collecting together the members of the faith, some fifty families, dispersed and scattered as they were, throughout the vicinity, organizing them into a congregation, building this church, and thereby establishing the Lutheran church in the province of Pennsylvania. This work was not accomplished without great difficulty, as the lowly homes of the Germans were more or less scattered, and in many cases only reached by paths through the forest, in which the wild beasts still lurked, and where the Indian was no stranger. Most of the Germans





The Pennsylvania Militia encamped at Trostle, Lutheran Church, September 22d, 1777







Henry Melchior Muhlenberg.

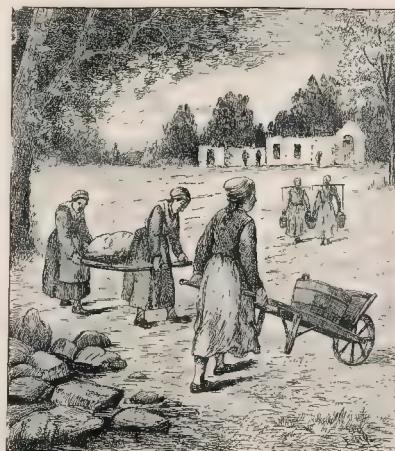
(From the Original Plate.)

to give either, offered their labor. From whence the remainder was to come was an enigma. However, it was resolved to commence with the work and trust in Providence.

Preparations were at once made to prepare the building materials during the winter, before the spring work commenced. The work was cheerfully undertaken, notwithstanding that a school-house was built during the past year. Stone was quarried and hauled to the intended site while the ground was hard; trees were given, felled, hewn and sawed; limestone was procured and sledded to a convenient spot preparatory to burning into lime when the building commenced; door and window frames were made by such members as had a knowledge of joiner work. Even the children in some families did their share by splitting and shaving the oaken shingles, which had to season before using. As soon as the weather permitted the foundations were dug, and so earnestly did the parishioners labor that when the spring opened the work had so far progressed that on Monday, May 2, 1743, the corner-stone of the new church was solemnly laid in the presence of a large multitude. The services commenced with the old German hymn, "Commend thy ways and all that grieves thy heart, to God," etc., followed by a sermon from Zech. xiv. 17. This text was selected for encouragement and in reference to the straitened circumstances of the congregation. It was at this service that the church was given its name, viz., "Die Augustus Kirche," not after an imaginary saint but in honor of Augustus H. Franke the founder

of these parts having been persecuted or oppressed in the fatherland, had flocked to this promised land in search of a home. To reach this goal many permitted themselves, their wives, children and relatives to be sold into that state of bondage or slavery known as time-servants or "Redemptionists." It has been stated that all of these emigrants were poor, and in respect to their spiritual state in an equally deplorable condition. This may be surmised from the fact that in the whole township of Providence, then yet undivided, there existed but two places of public worship, viz., a Mennonite meeting-house and the Episcopal church (St. James'), near the Perkiomen, then in charge of a missionary, who cared little or nothing for the spiritual welfare of the poor Germans, and whose church-warden was the chief dealer in these white slaves in this and the adjoining county of Chester. Thus, without pastors or teachers, the multitude had grown up ignorant, wild and wanton. In some places ministers who were suspended in Germany, or else self-called preachers, had stolen into the fold and made their hearers yet more hardened and profligate, and the souls that still loved order and sought spiritual food had been led astray by various sects and were scattered or despised and scoffed at falsely by others.

In this critical state of things Muhlenberg, the man for the hour, arrived and grappled with the situation. The perseverance and executive ability of the young pastor, then in his thirtieth year, may be judged from the fact that within a trifle over a year after his arrival, Wednesday, January 5, 1743 (O. S.), the vestry (*kirchenrath*) resolved to build a church of stone, 54 feet long by 39 feet wide, somewhat after the style of the Episcopal church at Perkiomen, built 1721, at an estimated cost of £200 sterling. Of this sum about one-half had been pledged—partly cash, partly materials—while some, too poor



"THE WOMEN WHEELED MORTAR AND TENDED THE MASONS."

of the Halle Orphan House, under the auspices of which institution Muhlenberg was induced to come to these shores.

The energies of the congregation were now bent to rear the structure. It is stated by well-founded traditions that during the harvest time, while the men were gathering the crops, the women wheeled mortar, and tended the masons, so that the work should not be retarded. On Monday, September 12th, the first service was held within the bare walls, and at this service it was wisely determined not to dedicate the house to its pious uses until completed. Strenuous efforts were made to this effect and to reduce the debt due on the edifice, which still amounted to £50, notwithstanding that Muhlenberg gave his year's salary to the object. This took two years more of earnest effort on the part of the congregation; and, at last, on St. Michael, the Archangel's day, Sunday, September 29, 1745, the solemn dedication of the edifice to the service of Almighty God took place. Four clergymen, the pastor and Revs. Brunholtz, Schaum and Kurz conducted the service in the presence of several hundred persons.

A few months before the church was dedicated Muhlenberg married and located in the house just north-east of the church, 1745-1761. Here his children were born, baptized and raised, three of whom were destined to move in the highest ranks of their country's service, viz.: John Peter Gabriel Muhlenberg, the Preacher and Soldier, Major-General in the U. S. army, member of the Supreme Executive Council; Vice-President of the State, and afterwards U. S. Representative and Senator; Frederick Augustus Conrad, Preacher and Statesman, member of Continental Congress—twice elected Speaker of Pennsylvania Legislature, also Speaker of the House of Representatives in the first Congress under the Constitution; and Gotthilf Heinrich Ernst, Theologian, Pastor and Scientist—best known for his researches in Botany.

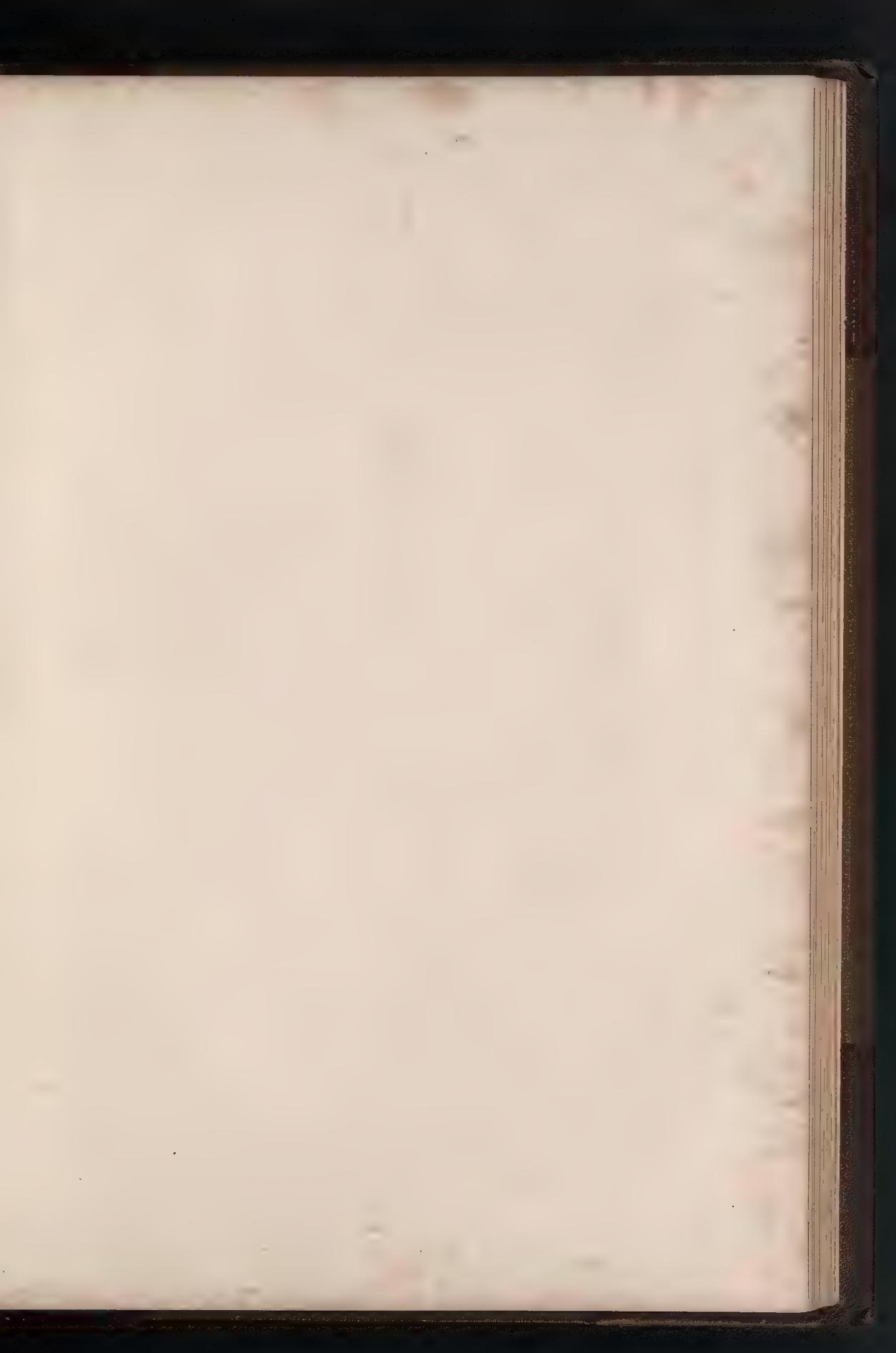
With the exception of two General Synods held 1750 and 1760, nothing of general interest occurred in the church until after the outbreak of the Revolution, and being on the highway to Reading, where some army stores were located, the Rev. Pastor Muhlenberg, who, in 1776, had returned to his house adjoining the church, was subjected to much annoyance from travellers along the highway. On the night of the 19th of September, 1777, the whole American army, with Washington at their head, marched down the road; they had crossed the Schuylkill at Parker's

Ford, five miles distant, after the incipient battle near the White Horse in Chester county. Four days later a detachment of troops returned, and encamped around the church, raided the vicinity but did no damage to the buildings. It was not until the arrival of General Armstrong with the Pennsylvania Militia, Saturday, September 27, 1777, that the church was seized for military purposes, and troops quartered within the sacred edifice, the altar serving the officers for a mess table, while the pulpit was filled with munitions of war; the pews, floor and galleries were littered with dead leaves and straw in lieu of bedding for the tired officers. On being remonstrated with by Muhlenberg they called him a Hessian and threatened to burn the buildings. This threat fortunately was not carried out when they left in the first week in October. For the next two years the church was almost constantly used by detachments of soldiers for shelter, though happily it escaped serious damage; it was not until about 1780 that the church was again renovated and used exclusively for church purposes. Nothing further of note occurred until Sunday, October 7, 1787, when the Rev. H. M. Muhlenberg entered into rest; three days later his earthly remains were consigned to the grave, in the presence of a vast multitude of strangers, many from Philadelphia and other points. The remains of the Patriarch repose just back of the church.

It was during the pastorate of Rev. Frederick G. Weiland, about the beginning of this century, that a stove was introduced into the church; this was opposed by the older Germans, who pointed with pride to the fact that for over sixty years they had worshiped God, in the coldest weather, without a fire, and prophesied the down-



THE CHURCH OCCUPIED BY CONTINENTAL SOLDIERS.









fall of the church should such unheard-of notions prevail. The next matter of historical interest within these sacred walls after the Washington funeral services, July, 1800, and the three hundredth anniversary of the Reformation, October, 1807, was the centennial services of the church, April 29-May 2, 1843, on which occasion Rev. J. W. Richards, a grandson of Muhlenberg, preached a jubilee sermon, "The fruitful retrospect," which was the main feature of the joyful festival. The ancient structure continued in service until 1853, when the congregation had increased to such an extent as to make it necessary to erect a much larger church, almost adjoining the old landmark. It is to be hoped that the sacred edifice with its interior furnishings may be kept intact and in repair, and although no longer used for regular worship, may long remain a monument and proud landmark in the history of the Lutheran Church in America.

O Church! that of old proudly flourished,
Upon thee decay gently falls,
And the founders by whom thou wert nourished
Lie low in the shade of thy walls.
No stone need these pioneer sages
To tell their good works to the ages;
Thy ruin their greatness recalls —*Anon.*

Julius F. Frazee

THE FIRST BAPTIST CHURCH IN AMERICA.

THE city of Providence, at the head of Narragansett Bay, was founded in 1636 by Roger Williams, an exile from Salem. Deeming the Indians to be the rightful owners of the land, he obtained from Canonicus and Miantonomi, the chief sachems of the tribe of the Narragansetts, a grant of their territory. His settlement began with only six persons, but as the liberal views of the colonists became known others flocked to them from various places. Two years before the founding of Providence by Williams, another settlement had been made within the territory of Rhode Island by Blackstone. This was about three miles above the Pawtucket Falls, in what is now the town of Cumberland.

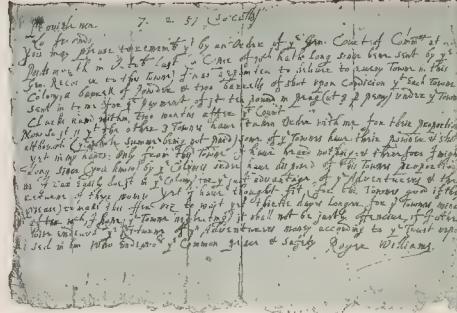
The Rev. Wm. Blackstone, a Church of England clergyman, according to his own statement, "left England to get from under the power of the Lord Bishops," and then, later on, left Massachusetts to escape "the power of the Lord Brethren"—the Puritans. He was a man of kindly heart and generous nature, but eccentric. He used to come frequently to Providence from Cumberland to preach the Gospel. He made but little, if any, effort to attract other settlers about him, and lived a life of studious seclusion. His eulogist says: "He had come to America seeking the liberty he could not enjoy in England, but he had hardly become settled at Shawmut—now Boston—before he saw himself surrounded by men who were even more narrow in many ways than those he had left behind in England. He uttered no complaints, provoked no quarrels, but quietly sold his lands and again retired from the face of civilization and took up his solitary abode in the wilderness." Blackstone and Williams were in advance of their age in holding very liberal views, so that Rhode Island has justly rejoiced in the fame of her two pioneers.

The first religious organization in Providence was the Baptist Society, formed in 1639. The present place of worship occupied by their descendants and successors, was opened for services May 28, 1775. It is a wooden building, 80 feet square, with a graceful steeple at the west end, 196 feet high, built after designs of Sir Christopher Wren. The old-time interior has been changed by the removal of the square pews and the substitution of a new pulpit for the former one, which was overhung by a sounding-board. The old bell on an older building bore the following inscription:



ROGER WILLIAMS TREATING WITH THE INDIANS.

"For freedom of conscience, the town was first planted;
Persuasion, not force, was used by the people.
The church is the oldest, and has not recanted,
Enjoying and granting bell, temple and steeple."

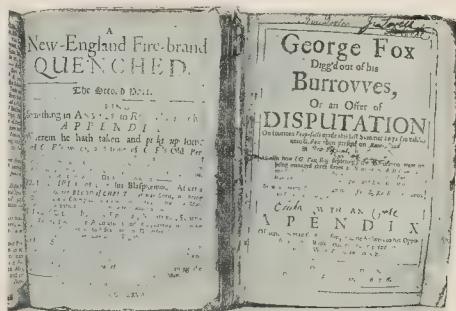


A ROGER WILLIAMS' MANUSCRIPT IN THE BROWN UNIVERSITY LIBRARY.

first met for worship in a grove, unless in wet and stormy weather, when they assembled in private houses." The first meeting-house was built in 1700 by Parson Tillinghast at his own expense. A second building followed in 1726, and, as stated, the present one in 1775. A great division of the congregation took place in 1771 over the rite of confirmation, which up to that time had been generally practiced by the Baptists. Dr. James Manning shortly before had removed to Providence with the Rhode Island College (now Brown University), of which he was president. His views on confirmation were antagonized by many of the Baptists who held to its necessity. Finally, upon the withdrawal of these persons and their pastor, Dr. Manning became the minister of the first church. A controversy now of another sort sprang up. It was about singing in meeting. Dr. Manning claimed that it should be made a part of the public worship, but others were bitterly opposed to it. How strange that music should be thought a hindrance to devotion!

The college of which he was at the head began at Warren, R. I., but in 1770 was removed to Providence. Buildings were gradually erected for the institution, but all building operations and all college duties were interrupted by the Revolution. From 1776 to 1782 the central college building was occupied as a barracks and hospital for the American and French troops, and was in a badly damaged condition when the troops were withdrawn. The name of the college was changed to "Brown University" in 1804, in honor of Nicholas Brown, its generous friend and benefactor, whose endowments exceeded \$160,000, representing a much larger value than it does now. Before 1770 very little attention had been given to education in the Providence colony. The textbooks used in the few small private schools were the primer, the Bible and the spelling-book. It was claimed that "when one could read, write and do a sum in the rule of three he was fit for business."

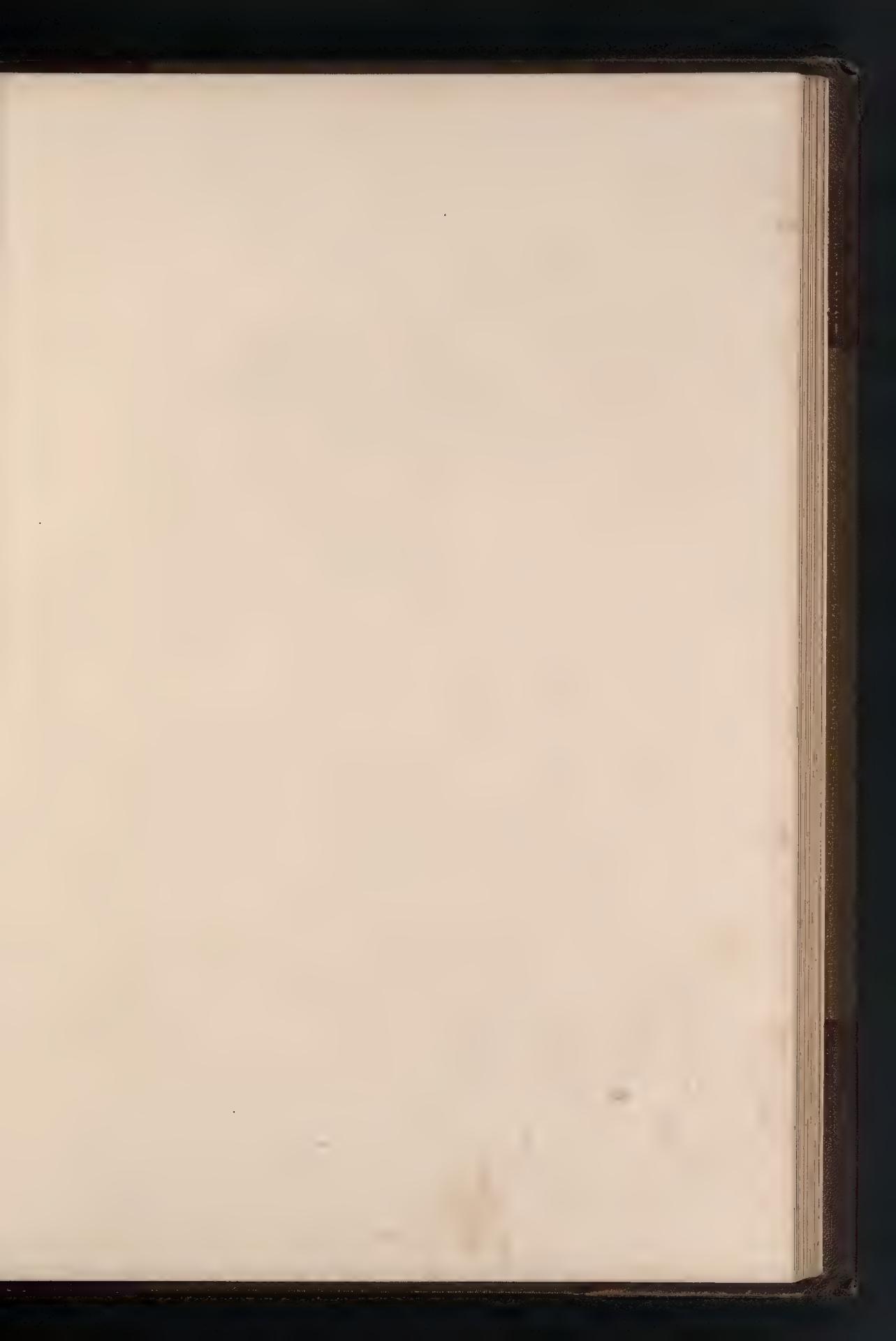
It is not surprising that Rhode Island honors the memory of Roger Williams. He is worthy of honor whether we consider his work of founding a new State upon broad principles of justice and liberty, or whether we consider the character of the man himself. His versatility was remarkable. He was by turns scholar, minister, trader, farmer, diplomatist, legislator and judge. He was not faultless, but he was large minded and affectionate, public spirited, and in advance of his age in understanding some of the things which are to-day everywhere accepted. As one has said: "The little glimmering light which hung like a halo over the cradle of infant Providence has brightened and expanded until it irradiates the world."



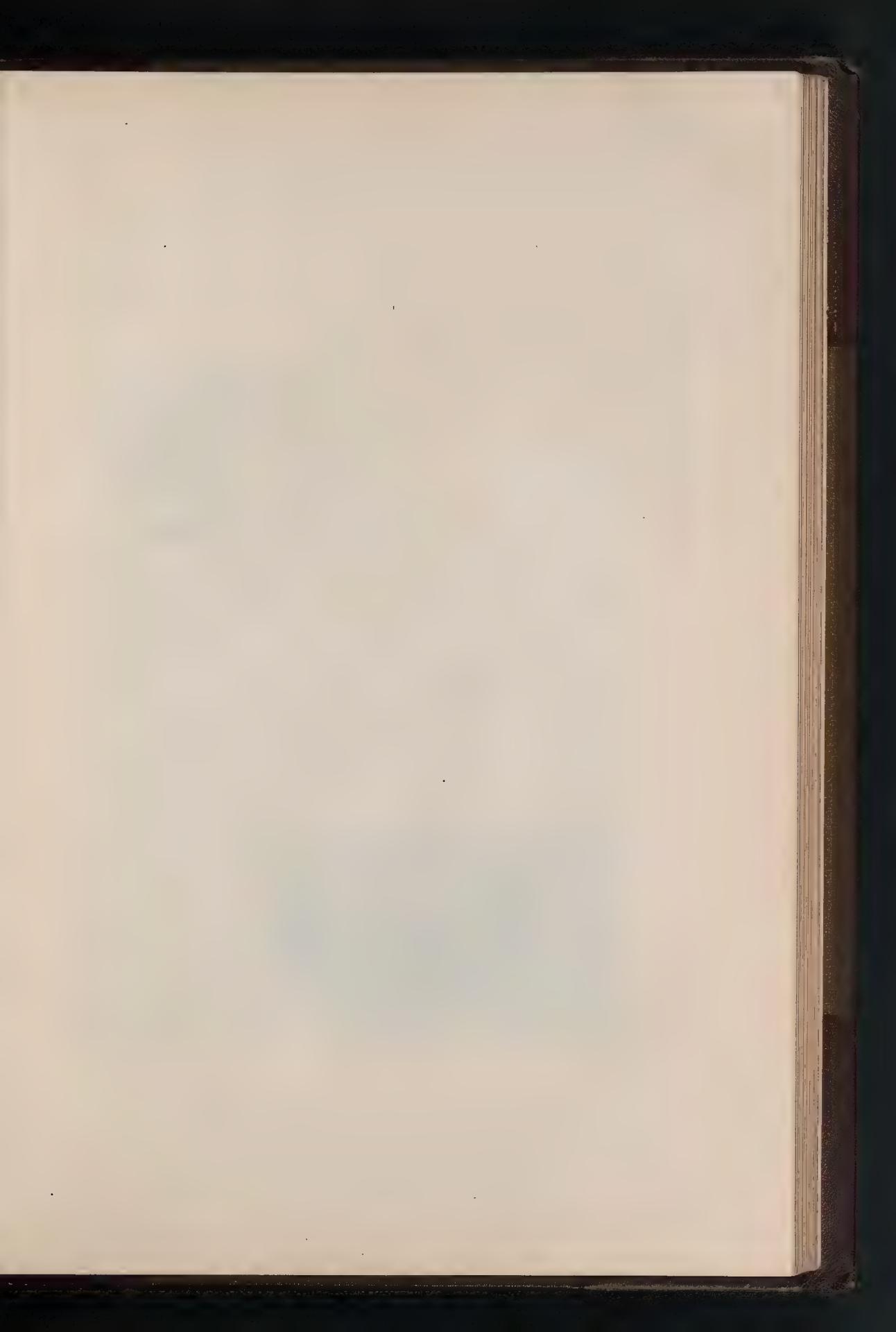
PAMPHLET CONTROVERSY BETWEEN ROGER WILLIAMS AND GEORGE FOX.

From the originals

Geo W Shum









ST. JOHN'S CHURCH, PORTSMOUTH, NEW HAMPSHIRE.



QUEEN'S CHAPEL, PORTSMOUTH.

PORTSMOUTH, the only sea-port of New Hampshire, is situated on the Piscataqua river, just where the river, widening to meet the sea, forms a harbor of surpassing beauty. Its first settlers were adventurers, who came here in 1623 to better their fortunes, and although Portsmouth in after years shared to some extent the prevailing religious sentiment of New England, the newcomers were not decidedly Puritan. The settlement was made for mercantile purposes, rather than as a refuge for those who sought freedom to enjoy their own religious views and practices. In fact, some of the most important accessions to the population of this neighborhood were the founders of Exeter (one of the four plantations), who were exiles from the Puritan colony of Boston and who were driven out on account of the part they had taken in the famous Arminian controversy of 1638.

The first religious services of any kind in Portsmouth were those of the Church of England, in 1638. The minister of the settlement was the Rev.

Richard Gibson, a graduate of Cambridge, England. He continued to officiate until 1642, when he was summoned before the General Court to answer the charge of baptizing infants and marrying people on the Isles of Shoals, which were then under Puritan control. He admitted having done so, and declared his entire readiness to do so again, whereupon, "being a scholar and a gentleman, he was permitted to return to England, which he did in the next ship." All of which means that Mr. Gibson, being a Churchman, was banished by the Puritans. For ninety years after that there is no evidence of any regular ministrations of the Church of England being held there, although no doubt there may have been occasional services. The present site, on a hill overlooking the river and harbor, was given to the church in 1732, and a wooden building was erected. It was called Queen's Chapel, in honor of Queen Caroline, wife of the second George, who gave prayer-books and altar-vessels. The Rev. Arthur Browne, who became rector in 1736, was in charge for nearly forty years. Another long rectorship was that of the Rev. Dr. Chas. Burroughs, which lasted for nearly half a century.

The wooden chapel having been destroyed in 1807, the present brick church was erected in its place, the corner-stone being laid on St. John's Day of that year. It was then regarded as a fine piece of architecture. In his opening sermon the Rev. James Morss spoke of "this superb edifice, the elegance of its structure, the beauty and simplicity of its decorations." Although the improvement in architectural taste, and the better understanding of the requirements of the church ritual, lead now to the erection of more elaborate buildings, old St. John's will be as long as it stands an interesting structure. It is one of the landmarks to be seen on entering the harbor and river, and, surrounded by its tombs in which sleep the remains of distinguished families, it presents a rare picture.

Two very strange things always awaken the attention of the visitor. One is the old font of porphyritic marble. The bowl is of oval shape, divided into two parts. It was probably an ancient reliquary, not a font, and was captured from the French off the coast of Africa. It was then very old, and was being sent to a Roman mission station in Senegal from a cathedral in Portugal. The other is the "dole of bread," piled up high on the brass cover of this font for the use of the poor. In 1779, the



OVAL VIEW OF BENNING WENTWORTH'S MANSION.

Hon. Thos. Atkinson died leaving a bequest of £200 to St. John's, to be invested, and the interest used for the poor. For a century past no Sunday has dawned but that the loaves of bread are there for the poor women who stay after service to receive their portion. The parish has this old building and the new Christ Church. The latter was erected in accordance with the terms of the will of Mr. George M. Marsh, and although nominally a new parish is, with St. John's, under the rectorship of the Rev. H. E. Hovey. It also has two rectories, a chapel, an orphan asylum and a hospital, in all seven buildings. One of the former rectors of St. John's is the Rector in "The Poet's Tale," in Longfellow's "Tales of a Wayside Inn," and two miles or so from the present business centre of the town is the old home of Governor Benning Wentworth, who also figured so prominently in that poem. The building is substantially as when he left it; it is a curious, rambling old place, and in it, so the story goes, he graced a banquet, on the night of his birthday, by marrying Martha Hilton, his maid-servant.

And now the ceaseless turning of the mill
Of Time, that never for an hour stands still,
Ground out the Governor's sixtieth birthday,
And powdered his brown hair with silver-gray.
The robin, the forerunner of the spring,
The blue-bird with his jocund carolling,
The restless swallows building in the eaves,
The golden buttercups, the grass, the leaves,
The lilacs tossing in the winds of May,
All welcomed this majestic holiday!
He gave a splendid banquet, served on plate,
Such as became the Governor of the State,
Who represented England and the King,
And was magnificent in everything.
He had invited all his friends and peers,—
The Peppermills, the Langdons, and the Leas,
The Sparhawks, the Penhollows, and the rest;
For why repeat the name of every guest?
But I must mention one, in bands and gown,
The rector there, the Reverend Arthur Brown,

Of the Established Church; with smiling face
He sat beside the Governor and said grace;
And then the feast went on, as others do,
But ended as none other I e'er knew.

And said unto the Reverend Arthur Brown:
"This is my birthday: it shall likewise be
My wedding-day; and you shall marry me!"

When they had drunk the King, with many a cheer,
The Governor whispered in a servant's ear,
Who disappeared, and presently there stood
Within the room, in perfect womanhood,
A maiden, modest, and yet self-possessed,
Youthful and beautiful, and simply dressed.
Can this be Martha Hilton? It must be!
Yes, Martha Hilton, and no other she!
Dowered with the beauty of her twenty years,
How ladylike, how queenlike she appears;
The pale, thin crescent of the days gone by
Is Diana now in all her majesty!
Yet scarce a guest perceived that she was there,
Until the Governor, rising from his chair,
Played slightly with his ruffles, then looked down,

The listening guests were greatly mystified,
None more so than the rector, who replied:
"Marry you? Yes, that were a pleasant task,
Your Excellency; but to whom? I ask."
The Governor answered: "To this lady here,"
And beckoned Martha Hilton to draw near.
She came and stood, all blushing, at his side.
The rector paused. The impudent Governor cried:
"This is the lady; do you hesitate?
Then I command you as Chief Magistrate."
The rector read the service loud and clear:
"Dearly beloved, we are gathered here."
And so on to the end. At his command
On the fourth finger of her fair left hand
The Governor placed the ring; and that was all:
Martha was Lady Wentworth of the Hall!

One commentator on the poem says: "The poet states that the rector hesitated—the record shows no evidence of anything of the sort. The stout-hearted rector no doubt remembered at once that the Church could know no difference in social rank between the governor and the servant. The marriage was duly solemnized, and the husband and wife each loved honored and cherished the other until the death of the Governor in 1770 did them part."

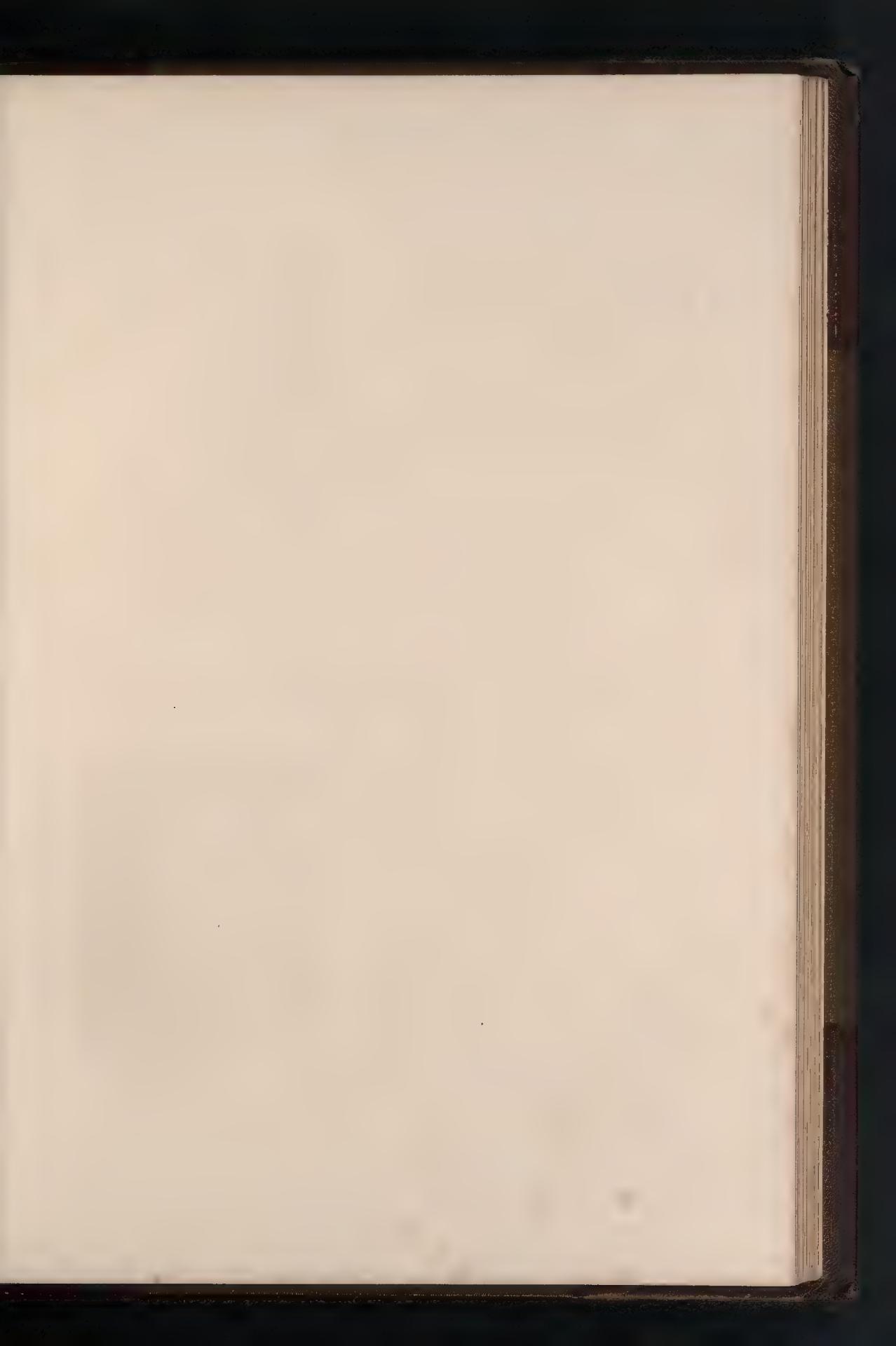
Geo W. Shum

BIRMINGHAM MEETING, PENNSYLVANIA.

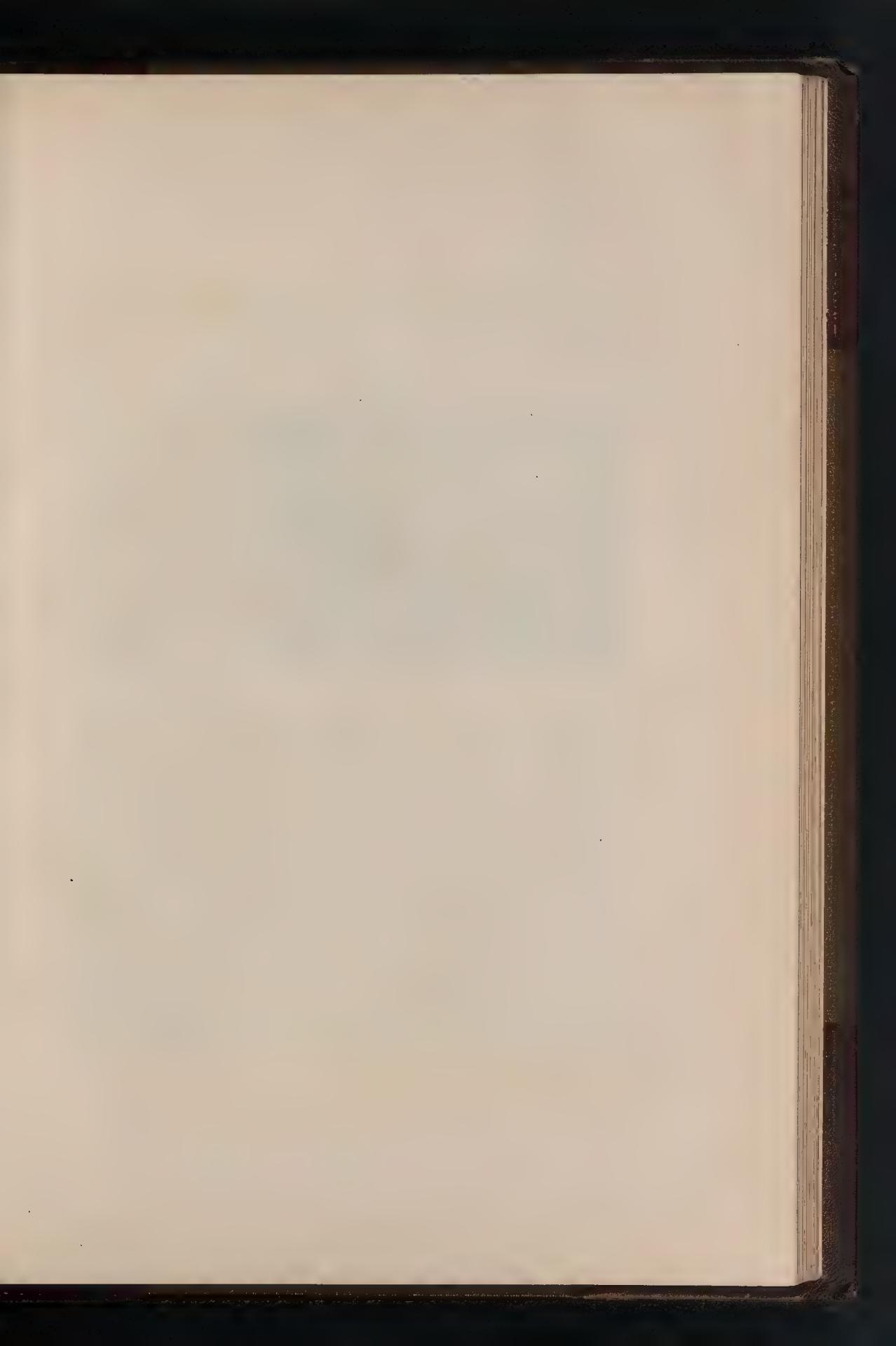
A QUAKER meeting-house, with its atmosphere savoring of peace and quiet,—and battle, strife and bloodshed: that two subjects so totally antagonistic should by any means become connected with each other is not often the case. However, these two extremes did meet in Pennsylvania, on the verdant hills skirting the Brandywine, in Chester county, and now form an important part of the revolutionary history of our country. It was there at the battle of the Brandywine, fought Thursday, September 11, 1777, where the patriots so gallantly opposed the invader, that the quiet meeting-house of the Birmingham Friends became the point which virtually turned the tide of battle in favor of the enemy. Situated on a secluded plateau, at a considerable elevation above the limpid Brandywine, the building at the present day presents much the same appearance as when built some twenty-three years before the battle. It is similar to the usual Chester county Friends' meetings; like all structures of the kind it faces the south, with small projecting gables over the doors; it is but one story in height, and is built of the rough stone found in the vicinity, the joints pointed with white mortar, the outside woodwork painted a spotless white,



MARQUIS DE LA FAYETTE









while the interior is devoid of all paint or ornament. The "upping stone," or horse-block, still stands in its place in front of the structure, speaking silently of days gone by. Such is Birmingham Meeting-house, the history of which dates back to the early days of William Penn.

It was at the Chester Quarterly Meeting, held 9th Mo., 3d, 1690, that the Chichester Monthly Meeting moved "that Concord first day meetings be held every fourth first day at William Brinton's in Birmingham." This arrangement continued until early in 1694, when a request was made to the Monthly Meeting for an additional service; that august body, however, decided that "it should continueth at present as it is." Thus the matter rested for ten years, when, 8th Mo., 9th, 1704, two Friends, John Bennett and Elizabeth Webb, in behalf of the Friends along the Brandywine, requested, with the advice of the Concord Preparative Meeting, "that they might have A meeting att John Bennet's house this winter time because of their farr living from Concord Meeting house." The Meeting, as the old record tells us, granted the request for a meeting to be held on alternate First-days and Fifth-days during the winter season: "after well waryng and considering for the ease of friends and service of Truth did agree and conclude to grant the request, with the advice of the quarterly Meeting."

Thirteen years later, 12th Mo., 3d, 1717, they made an application to the Monthly Meeting for permission to hold meetings of their own throughout the entire year. In the following year this proposal was brought before the Quarterly Meeting, with the additional request that they be allowed to build a meeting-house. Leave was given, provided that the Birmingham Friends could agree with the Monthly Meeting as to a suitable situation, which would not interfere with the Concord Meeting. At the next Quarterly Meeting, 12th Mo., 9th, 1718, it was reported that all particulars had been amicably agreed upon. The Quarterly Meeting giving its consent, an acre of Elizabeth Webb's land was purchased for three pounds in 1721; the next year a meeting-house was built of cedar logs; it was a primitive affair, without even a chimney or any provision for warming the building during the inclement season, but it remained in use until about 1763, when it was replaced by the west end of the present structure.

A curious tradition in relation to the meeting-house is that shortly after the new building was finished, at a special meeting held on a First-day afternoon, the following incident took place: A public Friend had come amongst them and the meeting was held at his call. It was during harvest time; the afternoon was warm and clear and everything was typical of peace and happiness: not a cloud was on the horizon, and the warm sunlight shining in the west window illumined the old Friends on the preacher's gallery and glistened upon the snow-white hair of the speaker. He was a plain, untutored farmer, and he spoke of the Saviour's love and of the meek and gentle Redeemer, whose whole teachings were embodied in the duties of man towards his neighbor. He also spoke of the Millennium, "when universal peace should reign supreme over the whole world, yea, even as it does over the hills and vales of the Brandywine." Hardly had these words been uttered than a change came over the speaker: grasping the back of the seat in front of him, with a look of horror on his face, and eyes protruding from their sockets, he exclaimed: "Look! look! the vision of God is upon me." Then with his eyes fixed upon vacancy, and in a hollow voice, to the surprise and horror of the meeting, he described an awful scene of strife and bloodshed; the clash and turmoil of a battle, the groans of the wounded, the sight of mangled corpses as they lay upon the ground and within the portals of the meeting-house in the glowing light of the setting sun—all came before the vision of the entranced speaker and were vividly pictured to his astonished hearers. At last he sank down exhausted in his seat. The silence which followed was painful, while some of the older Friends sat with bowed heads meditating upon the strange scene just passed. The women and younger members present gave vent to their uncanny feelings by their restlessness; the moments seemed hours, until at last one of



THE ENTRANCED SPEAKER PROPHESYING THE BATTLE OF BRANDYWINE.

the overseers, reaching over to his neighbor, shook his hand and thus broke the Meeting. The Friends now clustered around the speaker, who, however, was perfectly oblivious of the scene in which he had been the chief actor. This strange affair formed the topic of conversation for miles around with Churchmen as well as with Friends, and as the years passed the prophecy still lingered in the peaceful homes on the Brandywine. As the clouds of war drew near during the summer of 1777 the strange prophecy was often repeated to the new generation by the now aged persons who had been present on that eventful Sunday, many of whom had from the time of the prophecy fostered the belief that the prediction would eventually come true.

When the American army under Washington arrived in south-eastern Chester county during the first week in September to dispute the passage of the invaders at the fords of the Brandywine, one of the first acts of the American commissaries was to seize Birmingham Meeting-house and convert it into a hospital for the sick soldiers, and possibly for the wounded in the impending battle. The distance of the Meeting-house from Chadd's Ford, where it was expected that the stand would be made, and its secluded position, warranted the

American surgeons in their choice of the building. Sunday, September 7th, dawned clear and hot; when the Friends assembled for worship and found the building in the possession of the military, they requested the use of a few benches and permission to hold their meeting in the grove in front of the house. This being granted, the Friends seated themselves and attempted to hold their meeting, but on account of the rude jests and actions of the soldiery present the attempt was soon abandoned.

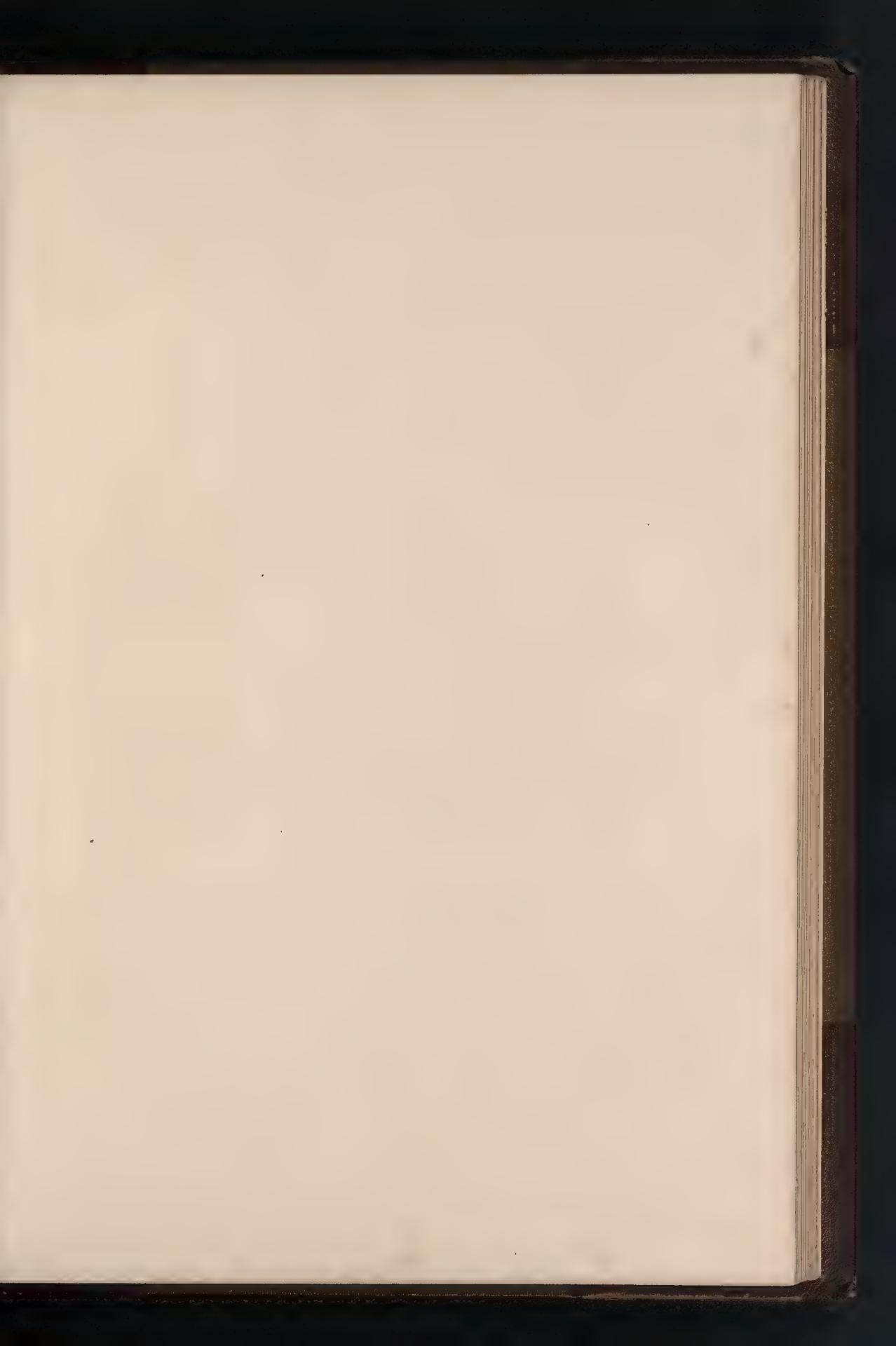
The history of the battle of the Brandywine, September 11, 1777, is familiar to all readers of history. How Knyphausen kept the Americans engaged at Chadd's Ford, and how the column under Cornwallis and Howe swooped down upon Washington's flank by way of Jeffries' and Brinton's Fords, is too well known to repeat here. As soon as the movement of the enemy was discovered several companies of light infantry were posted in the graveyard, and under cover of the low stone wall did heavy execution among the advancing British, with small loss to themselves; they were, however, forced to retreat to the main body of the American army, which was posted about a quarter of a mile south of the Meeting-house, and where the heaviest fighting was done. It was there that La Fayette was wounded and thence carried on the back of Sergeant Andrew Wallace to a place of safety, two miles distant. After the retreat of the patriots, General Howe seized the

medical stores and took possession of the Meeting-house as a hospital for the wounded officers. A number of amputations were performed on the improvised table within the building, the dark stains made by the blood from these operations being visible on the floor even to the present day. A number of British as well as American officers died there from their wounds and were given common sepulture in the quiet graveyard adjoining, along with those that fell in the attack upon the graveyard wall on the day of the battle. The British remained in possession of the Meeting-house until September 16th, when all their wounded, one hundred and twelve wagon loads, were sent to Wilmington. On the following day the Friends again took possession of the building, and, after partially cleaning it as best they could, they assembled for meeting on the next First-day, September 21, 1777, amidst the scene of desolation following the carnage and strife.

There is another strange legend connected with this action. Lord Percy, a near connection of the Duke of Northumberland, and a British officer whose command was with Cornwallis's column during this eventful campaign, on coming within sight of Birmingham Meeting suddenly curbed his horse, and calling his servant Clifford, handed him his watch, wallet and purse, telling him to deliver them to his friends in England; that he had seen this place before in a dream in England, and that he would be shot ere he reached the low wall. Then, spurring his horse forward and urging his men on to the charge, he fell, pierced with a bullet, the legend states, at the hands of an American captain who proved to be his half-brother. The wounded officer was

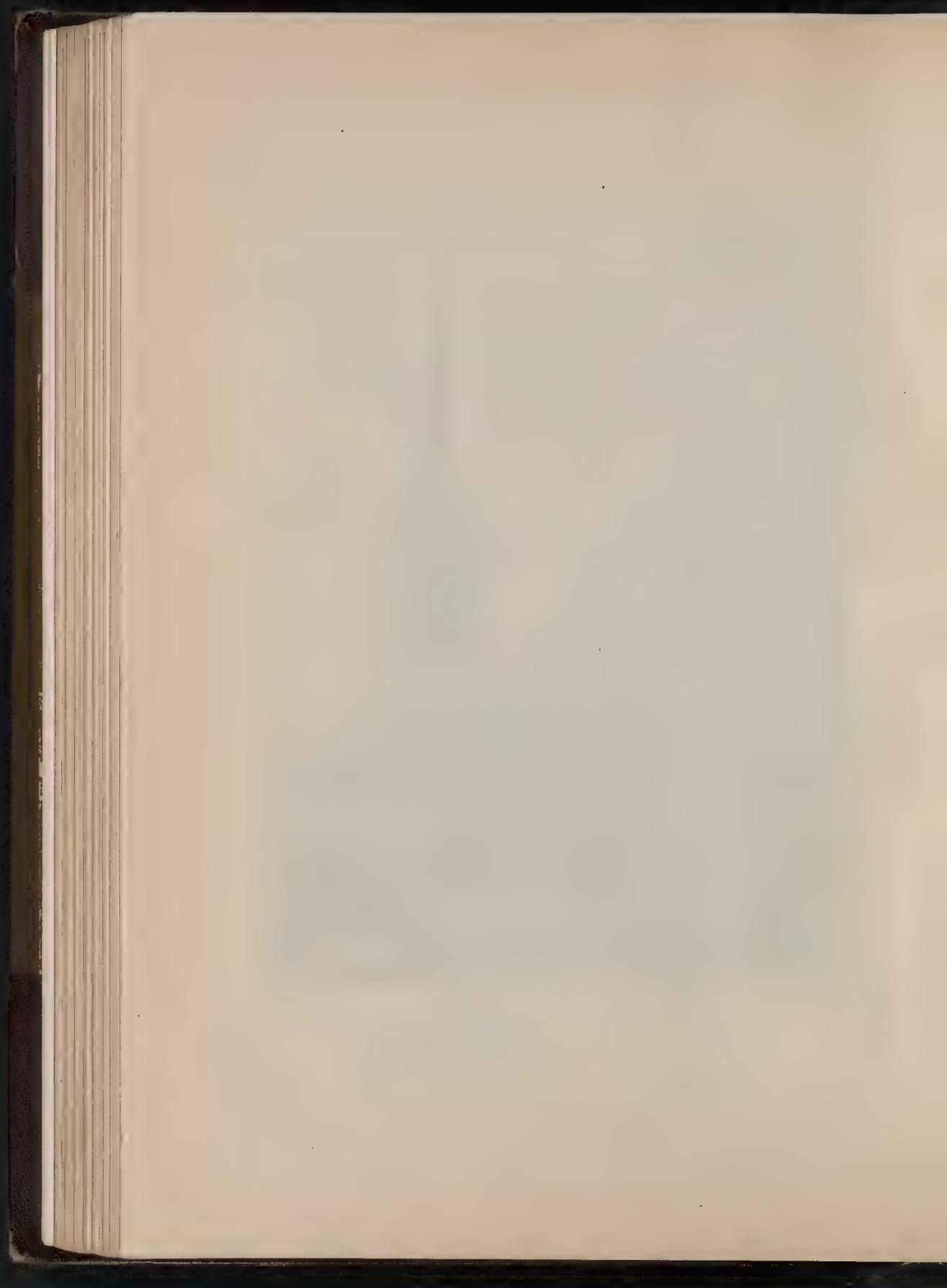


GENERAL LA FAYETTE IS WOUNDED AND CARRIED FROM THE FIELD.









carried into the Meeting-house, and there within the plain white walls the nobleman ended his earthly career. He also found his resting-place in an unknown grave in the old graveyard.

Nothing of particular interest occurred after the Revolution in connection with this old Quaker shrine until the year 1825, when General La Fayette during his visit to America made a special visit, July 25, 1825, to Birmingham Meeting. When the distinguished visitor came in sight of the Meeting-house, he arose in his carriage and addressed himself in French to his son and companions, speaking animatedly for some time and pointing out to them the different positions of the armies. He pointed out the spot in a field of Jacob Bennett, a short distance east and south of where the road from the Meeting-house comes in at right-angles with the east and west road, as the place where he was wounded. He then proceeded to the Meeting-house, where a large concourse had assembled to receive him. Birmingham Meeting has always been a point of interest to strangers, as well as to students of local and revolutionary history, and from the solid appearance of its venerable walls, it bids fair to remain for many years to come the monument of one of the most important actions in American history.

Julius F. Jackee



TRINITY CHURCH, NEW YORK.

IF America has a church entitled to be called her Westminster Abbey, the distinction certainly belongs to Trinity Church in the city of New York. Her antiquity, the beauty and massiveness of her edifice, the men of national prominence who have ministered at her altars, worshipped in her pews and now sleep in the shadow of her spire, the events of national significance celebrated within her walls, her catholicity of spirit and her revenues, all seem to claim for her this distinction. Her history dates back nearly to the foundation of the city. In the year 1696 the growing English congregation in New York became very much dissatisfied with the little stone church in the fort in which they had worshipped since the English occupation of New Amsterdam in 1664. Subscriptions were at once opened for erecting a new edifice, and were generally responded to by the people. Governor Fletcher gave twenty-five pounds, the revenues of the "King's Farm" for seven years, and a very curious perquisite of his—"all wrefts, wrecks, and drift whales that should come ashore on the island of Nassau" (Long Island). A sum of money, about seventeen pounds, that had been collected for the redemption of Christian captives "in galleys" and not used, was also applied to this purpose. The Jews also aided, and many Jewish contributors are shown by the church records to have given sums ranging from 1*d*. to £1 2*s*. for aid in "building the steeple."

The church was completed in 1696 and was, for its day, a beautiful and imposing edifice, more especially so after its enlargement in 1737. It stood on the present site of Trinity, but fronted toward the west or on Hudson river. It is said to have been one hundred and forty-eight feet long and seventy-two feet wide, and with a steeple one hundred and seventy-five feet high, which was the pride of the city, insomuch that in the act of Assembly of 1697 confirming the charter the steeple was named as well as the church. Over the main entrance was a long Latin inscription reciting the date of the establishment of the church, the circumstances of its endowment and building, etc. In return for the many valuable gifts by His Excellency Colonel Benjamin Fletcher, Captain-General and Governor-in-Chief of the province, who gave liberally from his private fortune, Mr. Joseph Everts was ordered to lay out to the Governor for his pew, space in the east part of the church next the chancel, to remain forever to the aforesaid use, or for the use of others as his Excellency should direct. A gallery was also

built on the south side for the use of the Governor and Council. In 1697, King William gave the church a charter, and on February 6th of that year the first services were held by the Rector, Rev. William Vesey, who was ordained by the Bishop of London (nominally the first Rector). The missionary Keith, writing a year or two after, said: "At New York there was a brave congregation of people belonging to the church as well as a very fine fabric, and the Rev. Mr. Vesey was very much esteemed and beloved both for his ministry and good life." Mr. Vesey died in 1746 and was succeeded by the Rev. Henry Barclay, who had been a catechist to the Mohawks and came to Trinity from St. Peter's, Albany, and on Mr. Barclay's death, in 1764, the Rev. Samuel Auchmuty, who had been his assistant, assumed the Rectorship and continued the succession to the Revolution.

The church was not fully paid for when built, and the people for some years were burdened with a debt. In 1705, in the reign of Queen Anne, Lord Cornbury being Governor, partly to relieve this burden, a grant was made to Trinity parish of the "Queen's Farm," lying on the west side of Broadway from the present St. Paul's Chapel north to Skinner road (now Christopher street); this, with the King's Farm, given by Fletcher, being the initium of the present valuable Trinity Church property. St. Paul's Chapel, at the corner of Fulton and Broadway, almost as reverend and historic as Trinity itself, was built in 1763-6 with the funds of Trinity Church. The

representation of the "Giving of the Law on Mt. Sinai" over the altar was added later by Major L'Enfant, the famous French engineer who planned the capital city at Washington. St. George's Chapel, on Beckman street, had previously been built.

All through the Colonial era Trinity continued to be the State church, the scene of many courtly ceremonials and funeral pageants of celebrities. It will be interesting to recall some of the features of these great days. April 21, 1737, was ushered in with the ringing of bells and firing of cannon, for the Governor had ordered a day of Thanksgiving and rejoicing for His Sacred Majesty's happy deliverance from the dangers of the sea he had met with in his late passage from Holland to England and of his safe arrival there. Divine service was appointed at Trinity Church, and thither at the appointed hour came a distinguished train, with His Excellency the Governor, escorted by a detachment of His Majesty's regular troops, and attended by the



BROADWAY IN THE OLDEN TIME—SHOWING ST. PAUL'S CHAPEL.
From an old print.

principal magistrates and gentlemen of the city, all in the brilliant uniforms and costumes of the period. Swords clanked and plumes were doffed as they filed in. The Rev. Mr. Charlton preached from Psalm cxliv: 15 and performed the thanksgiving services, after which the brilliant cavalcade returned to the fort, where salvos of cannon were fired and His Majesty's and the provincial healths were drunk, the festivities concluding with an illumination in the evening. Three years later a procession of a different character entered the church; it came to inter the remains of the wife of Lieutenant-Governor Clarke by the side of her mother and Lady Cornbury in a vault underneath the church. The funeral was one of great solemnity; it was attended by a large part of His Majesty's Council, members of the General Assembly, the ministers and most of the principal inhabitants. All through the colonial days these fete and funereal occasions alternated. All new governors and mayors after being inducted into office completed the ceremony by attending service in Trinity Church, and the occasion was "imposed" to them by a sermon from the Rector. The celebration of the capture of Quebec on October 15, 1759, is also described as having been of great interest.

At the opening of the war of the Revolution Mr. Auchmuty retired to Brunswick, and the Rev. Charles Inglis, later Bishop of Nova Scotia, became acting Rector. This gentleman was an ardent loyalist, and was not looked upon with favor by the active patriots of the city. When Lord Howe evacuated Boston, in the spring of 1776, Washington supposed that New York would next be attacked, and accordingly transferred his army thither. On April 18th the Commander-in-Chief arrived, and, being a churchman, attended service at Trinity. During the American occupation Mr. Inglis professed to be in great terror of the patriot army. He persisted in reading the prayers for the King, and threats of personal violence, it is said, were uttered against him by some of the

more zealous patriots. Indeed, he wrote to his ecclesiastical superiors in England that his life was in danger. On one occasion, he said, while he was officiating and had proceeded at some length with the services, a company of one hundred and fifty men marched in with drums beating, fifes playing, and bayonets fixed as if going to battle. The congregation was thrown into terror. Several women fainted, and he expected to be fired at when he read the collects for the royal family. No disturbance was made, however, and it appears from the researches of later historians that the soldiers simply marched in a body to attend divine service as their custom was, with no hostile intention whatever.

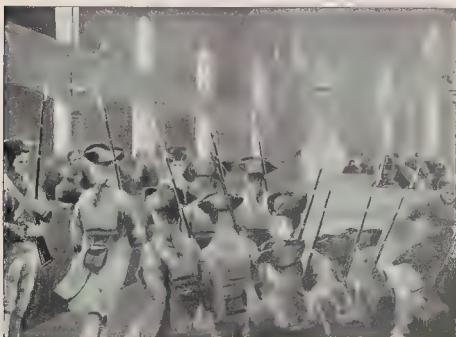
After the battle of Long Island, August 18, 1776, the British occupied the city. Five days after they took formal possession, September 21st, a fire broke out in a low drinking-house near Whitehall street in the south-eastern corner of the city, and, fanned by a strong wind, it swept uncontrollably through the town. It ran up Whitehall street to Broadway, thence up the east side of that street to Beaver, where, impelled by a change of wind, it leaped the street and rushed up the west side sweeping everything on that side to the North river. Trinity Church with its rectory and charity school and the Lutheran Church were directly in its path; for a few moments the frightened spectators hoped that the noble edifice, standing in an open space, might be spared, but the sparks that filled the air caught the shingles of the roofs and all four buildings were soon blackened heaps of ruins. St. Paul's also caught, but its roof being flat the citizens were able to walk out upon it and quench the flames with buckets of water. The fire was checked at last only by the open grounds and stone buildings of Columbia College.

The heavy losses caused by the fire and the unsettled condition of affairs prevented the rebuilding of the church until 1787, when a committee was appointed to erect a new edifice, after plans proposed by Dr. Bard and drawn by Mr. Robinson. The church was consecrated March 25, 1788, by the Right Reverend Samuel Provost, D. D., with appropriate ceremonies, President Washington and his family being present and seated in the richly ornamented and canopied pew which had been set apart for their use by the vestry. Pews were also designated in the new church for the use of the Governor of the State and for members of Congress. In 1796 the vestry met and ordered a "ring of bells" from London. They arrived in 1797 in the ship *Favorite*, whose captain, Drummond, received the thanks of the vestry for his care of them. They were given into the hands of a committee to be hung; this committee was also empowered to permit any number of ringers to ring them by way of practice, but they were not to be paid. These bells still chime in Trinity steeple, incomparable for their sweetness and purity of tone.

Bishop Provost continued to act as rector of Trinity until 1800 when he resigned, and was succeeded by Rev. John Henry Hobart, who, on the death of Bishop Provost, in 1815, was elected Bishop, but continued to hold the position of Rector until his death in 1830. In 1839 it was found that the roof of the church was unsafe, and preparations were made for taking it down. While the work was in



AFTER SKETCHES ONE HUNDRED YEARS AGO.



THE CONTINENTAL TROOPS AT TRINITY.

progress it was also found that the walls were too slight and unsubstantial to warrant building upon them, and it was decided to erect a wholly new edifice. The present beautiful Gothic church, after plans by Richard Upjohn, was at once begun and completed ready for consecration on May 21, 1846. Great preparations were made for this event. On the day appointed a great procession passed down Broadway and into the church, the sextons and assistants with staves at the head, then the rectors, teachers and pupils of Trinity School, the architect and his assistants, the vestry of Trinity Church, visitors from the city churches, students of the General Theological Seminary, trustees of Columbia College, invited guests, the clergy in surplices, and lastly, Bishop Delancey in his robes. At the chancel rail the boys stopped, and the remainder of the procession passed up the centre aisle between the lines, reciting the grand psalm of consecration, "Lift up your heads, O ye gates!" A long and imposing service followed, ending with the administering of the communion by Bishop Delancey.

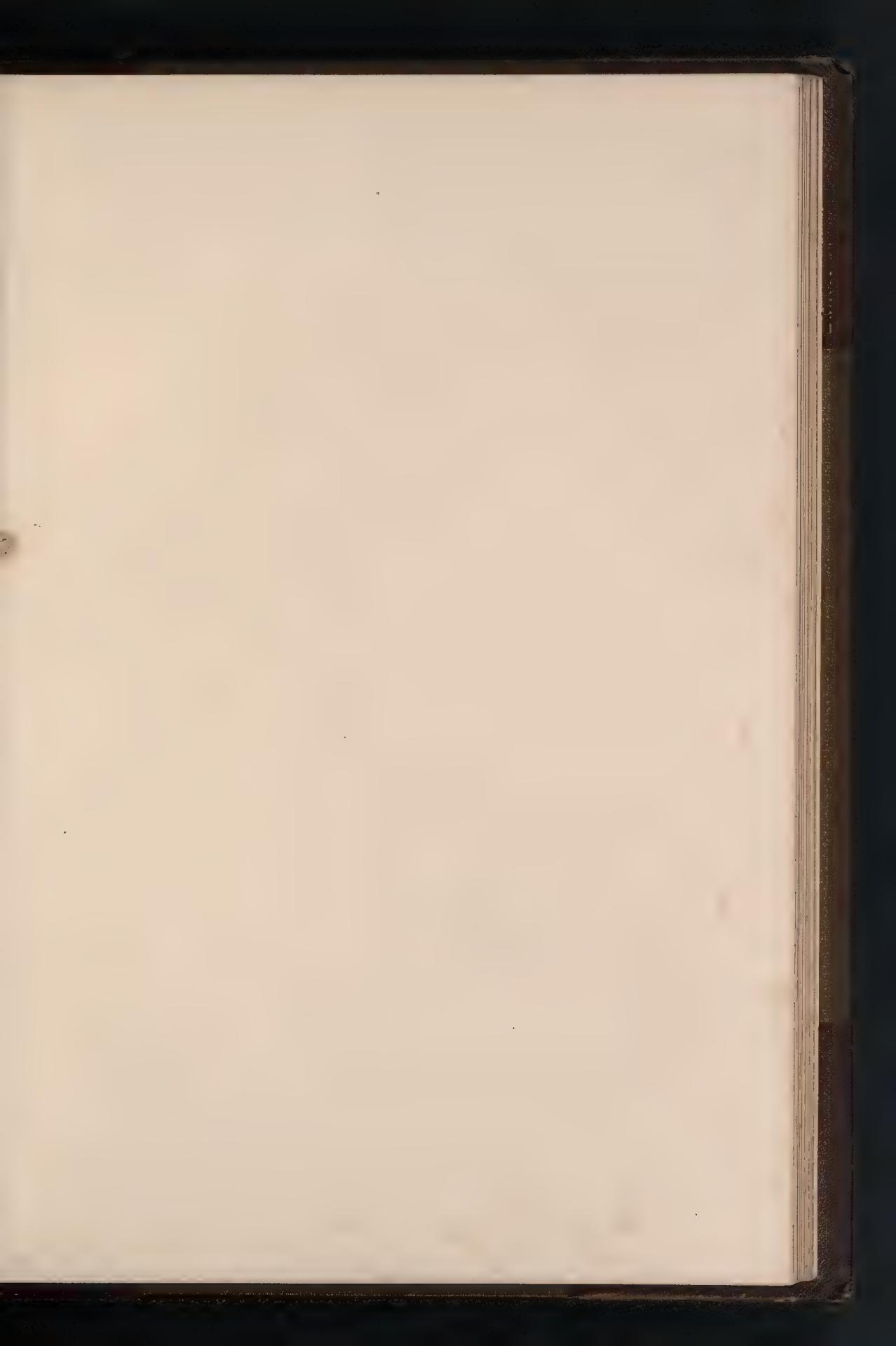
Without doubt, the most interesting event connected with Trinity, and that which contributed to give her national fame, was the celebration there on Saturday, July 14, 1804, of the funeral of Alexander Hamilton. The whole city was draped in mourning and the flags on the shipping hung at half-mast. Business was generally suspended. As the long procession escorting the remains left the house where the statesman had died, minute guns from the artillery in the Park and Battery were fired, and answered from the French and English war vessels in the rivers. The procession was half a mile in length, and comprised the various military companies, the Tammany Society, the Cincinnati, the faculty and students of Columbia College, St. Andrew's Society, the General Society of Mechanics, the Corporation of the City and the most eminent men of the nation. At the church, on a raised platform, with the four young sons of the dead statesman beside him—the eldest but sixteen, the youngest four,—Gouverneur Morris, the life-long friend of Hamilton, delivered a funeral oration full of terse, forcible sentences, that men of that day never forgot. Hamilton was buried on the Rector street side of the churchyard, and Trinity corporation erected the modest monument which bears an inscription truer than many panegyrics: THE PATRIOT OF INCORRUPTIBLE INTEGRITY—THE SOLDIER OF APPROVED VALOR—THE STATESMAN OF CONSUMMATE WISDOM.

The burial of Commander Lawrence, killed in the engagement between the *Chesapeake* and the *Shannon*, June 1, 1813, and of Albert Gallatin, the patriot and statesman, in August, 1849, were occasions of almost equal interest and solemnity. No sketch of Trinity Church would be complete without some reference to its multiplied energies in the way of religious and educational effort. If its revenues are princely, its charities are in proportion. The parish covers nearly the entire southern portion of the city, and maintains seven churches—Trinity, St. Paul's, St. John's on Varick street, Trinity Chapel on Twenty-fifth street, St. Chrysostom on Seventh avenue, St. Augustine's on Houston street, and St. Cornelius on Governor's Island. Of these, the last three are entirely free, while St. Paul's and St. John's are nearly so, there being still a few pews held in fee and beyond the control of the corporation. No pews are now sold in any of the churches of the parish. In addition, twenty other churches outside the parish receive generous aid in the shape of annual donations. The parish also maintains Trinity Hospital at an annual cost of \$8500 for the sick poor of the parish, and five scholarships in Trinity College, Hartford, and eleven in Trinity School, New York; it also endows five beds in St. Luke's Hospital, and provides for the free interment of the destitute poor of the parish in St. Michael's Cemetery, Newtown, L. I. Daily parish schools, night schools and industrial schools are also provided. There are fifteen clergymen connected with the parish, having under their charge 5900 communicants, with 3950 children in the Sunday-schools.

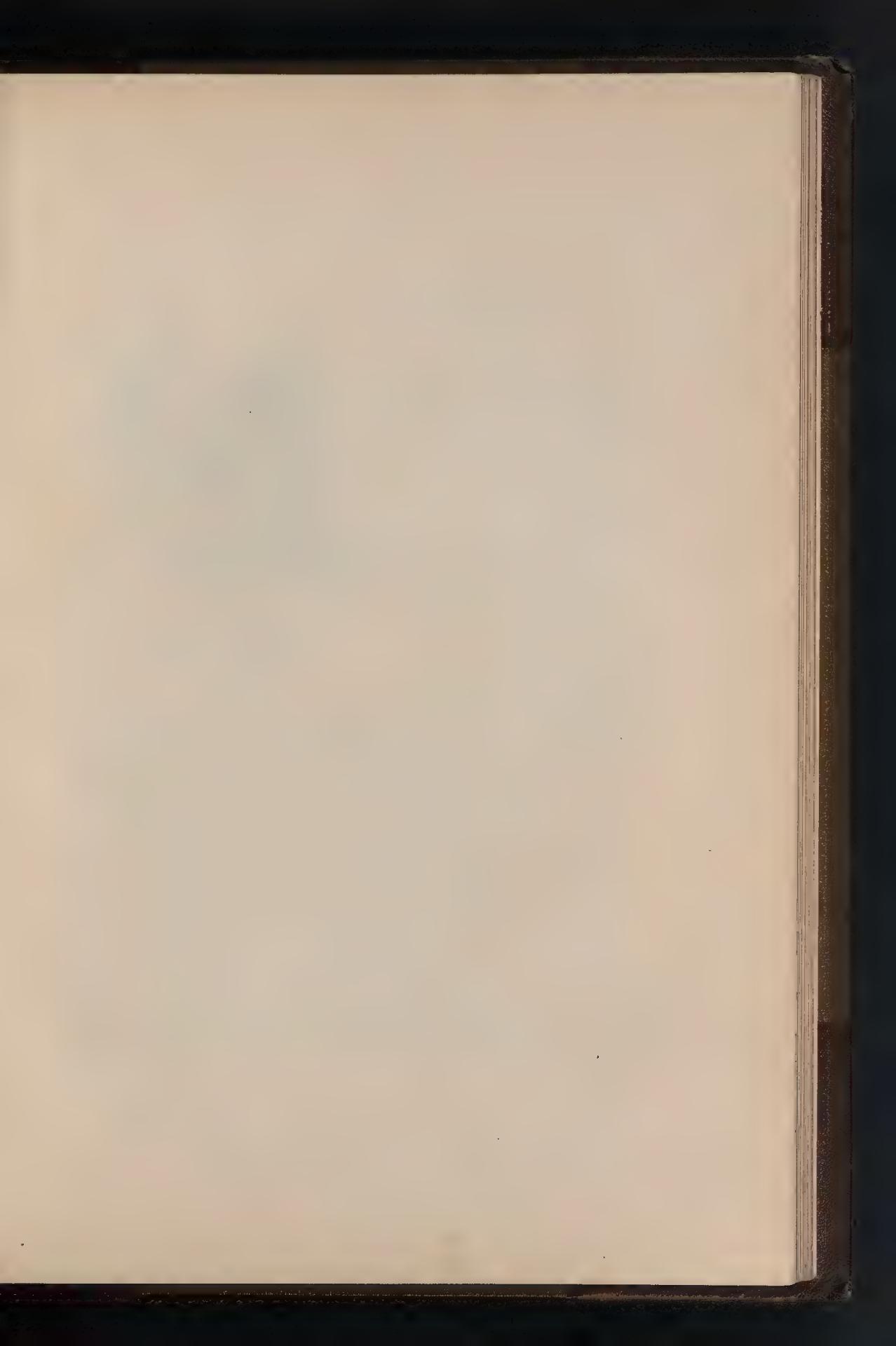
Charles Burr Todd

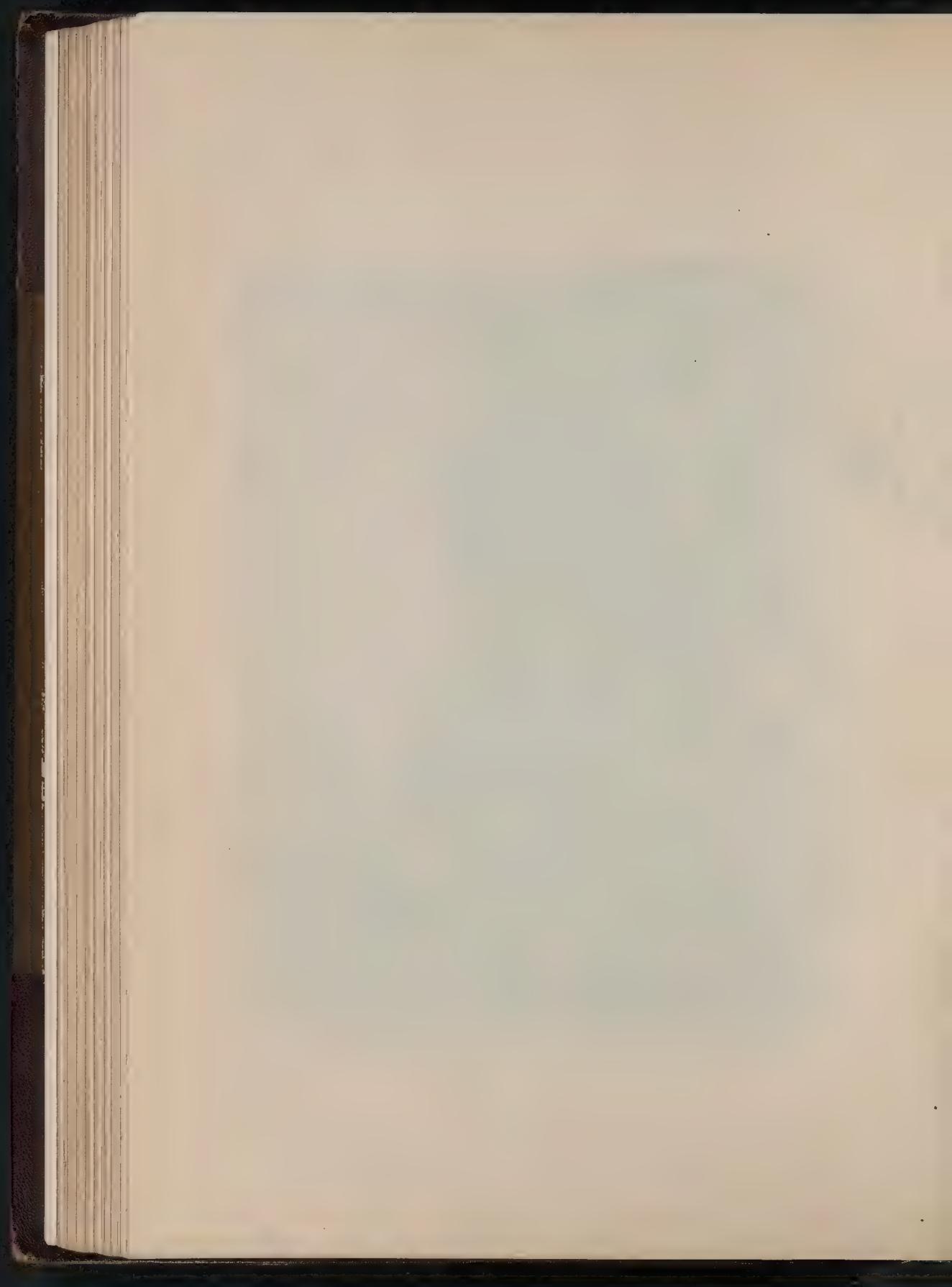


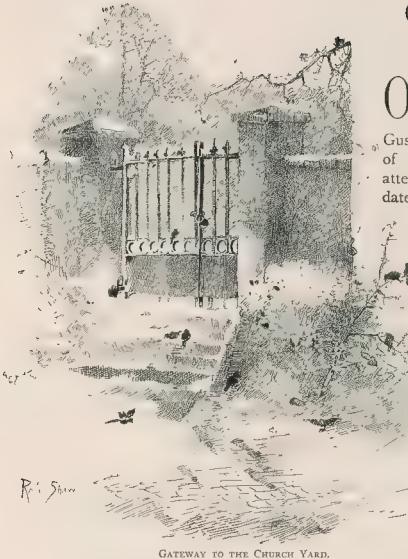
RUINS OF TRINITY CHURCH AFTER THE GREAT FIRE OF 1776.
From a drawing made at the time.











GATEWAY TO THE CHURCH YARD.

OLD SWEDES' CHURCH, WILMINGTON, DELAWARE.

OLD SWEDES' CHURCH is the most important remains of the colonial enterprise of the Swedish settlers on the Delaware river, who, inspired by the memory of Gustavus Adolphus, the third of the great Vasa sovereigns of Sweden, and by his great war minister, Oxenstiern, attempted to found a New Sweden in North America. The date of the arrival of the first Swedish American expedition has been fixed as in March, 1638. The ships passed into the Delaware bay early in that month, and, making their way up the river, landed on the first highland they had seen after passing the capes. This was the picturesque promontory which separates the waters of the Christina and the Brandywine creeks. The base of this highland was studded with rocks that effectually stopped the water which they had seen overflowing miles of marsh land at every flood tide as they sailed up the great Delaware river. The land of this promontory rose in wooded terraces that were bright with the colors of early spring grasses, flowers and new forest foliage, to a height of nearly three hundred feet in the distance of a mile. On the east side of their landing-place was a sheltered harbor in which they moored their ships, and on the west side were wide stretches of meadow land covered

at every tide by the waters of the river, and dotted with islands whose flowers and grasses glittered like emeralds and gold in the spring sunshine. There the Swedes made their first American settlement. They bought the land from a chief of the Minqua Indians, and after taking possession in the name of Queen Christina, of Sweden, they built a fort, a store house and a church. These buildings were inside the fort. Twenty-nine years later the second church was built at Crane-hook, about half a mile south of the Christina creek. Crane-hook church was abandoned in 1699, thirty-two years after its erection, and sixty-one years after the founding of the colony. Holy Trinity Church, now known as "Old Swedes," the third of the Swedish Lutheran churches built on or near the site of the original Swedish American settlement, was dedicated on Trinity Sunday, 1699.

All the political events in aid of the Swedish colonies in America, and all those, also, which had defeated the purpose of founding a New Sweden, had occurred before the building of Old Swedes' Church. Gustavus Adolphus had been killed six years before the arrival of the first colonists. The colonial enterprise, which had been conceived by this greatest of Swedish sovereigns, at the height of the nation's power and glory, had failed in all but the most important of its purposes. The successful defender of religious liberty in Europe had projected his colonial scheme for the "spread of the Holy Gospel," and for the founding of a New Sweden that would be a refuge and an abiding place for the oppressed people of the Old World. The charter for the colony which had been issued in 1626, stipulated that there should be no slaves in New Sweden. Civil and religious liberty was to be secured to all its citizens, and labor was to control the products of its own efforts. How near this enterprise lay to the king's heart is shown by his recalling it on the eve of the battle of Lutzen, and his instruction to carry out the provisions of the colonial charter he had issued. The publication of this unsigned charter, the year after his heroic death at Lutzen, aroused the people to a patriotic interest in the scheme, and kept it alive until ten expeditions had been sent to succor and reinforce the colony on the Delaware river.

These efforts were of no avail in the politics of the New World. Sweden was too much involved to attempt to defend the colony either by arms or diplomacy, and it fell an easy prey to the greed of the Dutch who had established a colony at Manhattan, and who claimed jurisdiction over the great South river by right of its discovery by Henry Hudson. The Dutch, under Governor Stuyvesant, conquered New Sweden in 1655. The Dutch were dispossessed by the English, and the territories occupied by the Swedes were afterward included in the proprietary grant made to William Penn. Penn arrived in America in 1682, and the Swedes had been under his government

for sixteen years when Old Swedes' Church was built. The new Swedish kingdom had failed, but the Christian religion had been planted, Christian temples had been erected, and the way opened for Penn's peaceful and successful treaties with the Indians. The Swedes whose children built Old Swedes' Church were the pioneers who blazed the forest paths for the Friends; they had successfully instituted the policy which Penn adopted and for which he became justly renowned. The Swedish king's colonial scheme had not failed entirely. The Holy Gospel had been spread to and upon the shores of the Delaware and the Church firmly fixed in the New World.



SWEDES' ROCK, WHERE THE SETTLERS FIRST LANDED.

its priestly architect, who made various suggestions, some of which were rather indefinite, however, as to the plans and dimensions of the edifice. The wardens finally agreed to make the church sixty feet long, thirty feet wide within the walls, and twenty feet high, and these were the dimensions contracted for. In one of his estimates, the designer naively says: "The height shall remain uncertain till we see how it will compare with the other dimensions."

The selection of a site was quite as difficult as fixing the dimensions of the building. During the sixty years of the colony's history the Swedes had extended their settlements along the Delaware river, on both sides, from New Castle to the Falls of Trenton. The people living north of Christinahamn, as the original settlement was called, had built a church at Weccacoe. Christinahamn was the most important settlement, and all the Swedes living in that vicinity, on both sides of the river, as far south as New Castle, Del., and Salem, N. J., were interested in the new church. Those to the south were particularly opposed to erecting it north of the Christina creek, as that entailed the payment of ferry tolls whenever they crossed the creek to attend service at the church. Others opposed the north side site because the settlements were growing toward the south, and they thought another church would be needed in a few years to accommodate the people living on that side of the creek, and they would be called on to bear the expense of erecting it. Both these difficulties were overcome. The question of ferry tolls was met by the purchase of a boat by the people of the north side and their presenting it to the south side people for use free of charge on Sunday. The people of the south side who objected to the north side site on account of a probable new church tax in a short time, were appeased by promises of the north side people to contribute to the building fund of the new church when it was needed. So it happened that this historic site was chosen for the building. It was historic even then.

Half a century before the arrival of the Rev. Eric Bjork in America, the Rev. Reorus Torkillus, the first Swedish pastor in America, had dedicated a chapel inside of Fort Christina, and around it was the burial place of the dead colonists. This had marked the place and made it the centre of a peculiar interest and regard to every one who had followed a bier into its enclosure, or who had seen a friend's body laid under its sod. It must have been that these facts were urged by the priests as reasons for fixing the site of the church on this spot, which, more than all others, was the best and most appropriate one then, and is now a place replete with historical significance. It is at once the place of the first colonial settlement, the place of first military occupancy, of the first Christian worship, and of the first sessions of courts of justice and of the first permanent settlement on the Delaware river. In reading the record of these apparently accidental happenings, their singular accumulation

This intensely interesting history centres at and radiates from the site of this historic old building. The building itself is the monument commemorating this achievement, and connecting the Church in America with the great European leaders who successfully defended and vindicated the rights of conscience in the Thirty Years War.

The architect and builder of this venerable historic edifice was the Rev. Eric Bjork, a Swedish Lutheran priest, who came to America in 1667, by appointment of Charles XI. of Sweden. The building operations, which were begun as quickly as possible after the priest's arrival, occupied pastor and people for a whole year. The first stone was laid May 28, 1698. The church was dedicated on Trinity Sunday, 1699, and this was, perhaps, the most important ecclesiastical event in the history of the Swedish colonies on the Delaware river. There was nothing aesthetic in the design of this building as conceived by

and ever intensifying interest make it appear that some occult influence had chosen, and was guarding this landing place, this altar place, this burial place, of the Swedes, to make it famous in the annals of church and state, and to mark it with a monument more beautiful than any mere work of art, and more valuable than any work which man could produce alone and for himself.

Trinity Sunday, 1699, was a great day in the Swedish American village of Christinhamn. Holy Trinity Church, which had been completed, was to be dedicated on that day, and great preparations had been made for the entertainment of the people. There were probably less than five hundred Swedes in the colony. In 1643, at the time of the arrival of Governor John Printz, the number was one hundred and eighty-three. In 1654 a census of the Swedish and Dutch colonists made their number three hundred and sixty-eight. Pastor Bjork in his diary says the consecration services were attended by hundreds of people. The materials of the church building and much of the labor necessary for its construction had been contributed by the congregation, and now the food for the entertainment of the guests upon this great gala day, was also contributed by the members of the congregation. As with the materials so with the food, and the priest has left an accurate record of each individual's contributions; among these there were five sheep, two calves and one quarter of venison; there were seven bushels of malt, six and a half bushels of wheat, and four hundred pounds of flour; there were also three gallons of wine. The dedicatory service was conducted by the Rev. Eric Bjork, assisted by the Rev. Andrew Rudman and the Rev. Jonas Aureen. Holy Trinity church, as it was on the day of its dedication, was very different from the present picturesque Old Swedes' Church. It was only a rectangular barn-like structure with arched doors and windows. There were neither porches, tower nor belfry outside, nor gallery inside. The floor, which was of brick, was newly laid, and the auditorium was furnished with deal benches for pews. The walls on the outside, and on each side and end of the building, were marked with inscriptions composed of letters of forged iron.

The Rev. Eric Bjork served as pastor of Holy Trinity Church for seventeen years, or until 1714. He sailed from Christina on June 29, 1714, and on his arrival in Sweden was appointed to the pastorate of the church in Fahlun, in Delcarlia, where he died in 1740. The next Swedish priest appointed to the pastorate of Holy Trinity Church, at Christinhamn on the Delaware, was the Rev. Andreas Harquinus. He died while making preparations for his voyage to America. The Rev. Andreas Hesselius, and the Rev. Abraham Lidennius, were appointed by the Bishop of Skara to serve the Swedish congregation on the Christina. They arrived there in May, 1713.

The first belfry was on the south side of the church, but it was so low that the church roof broke the sound of the bell so that it could not be heard at a distance from the church. In November, 1772, a new bell arrived from England and subscriptions for a new tower and belfry were taken. The old one, however, was repaired, and the present bell-tower and belfry were not erected until 1802. The gallery at the west end of the church was built in 1773, and contained twenty-five pews. The porches or side arches were built in 1740. Two companies of British soldiers were quartered in the church in August and September of 1777. On September 8 of that year Colonel McDonald, who commanded the troops, sent an officer to the Rev. Lawrence Girelius with an order for him to conduct divine service for his men.

The increase of the English-speaking people in the colony caused the gradual dropping out of the Swedish service, and on the recall of the Rev. Lawrence Girelius, in 1786, the vestry requested the King of Sweden to send a new priest who spoke English. The church, however, had been organized under the laws of Delaware, and the Rev. William Price, of Milford, a clergyman of the Church of England, was called to the pastorate of the church and became the first English rector of "Old Swedes." Thus Holy Trinity parish, founded by the Swedes a century and a half before, became a parish of the English Church, and finally of the American Protestant Episcopal Church.



THE INTERIOR—SHOWING THE OLD PULPIT.

Geo. W. Roberts.

ST. PHILIP'S CHURCH, CHARLESTON, S. C.

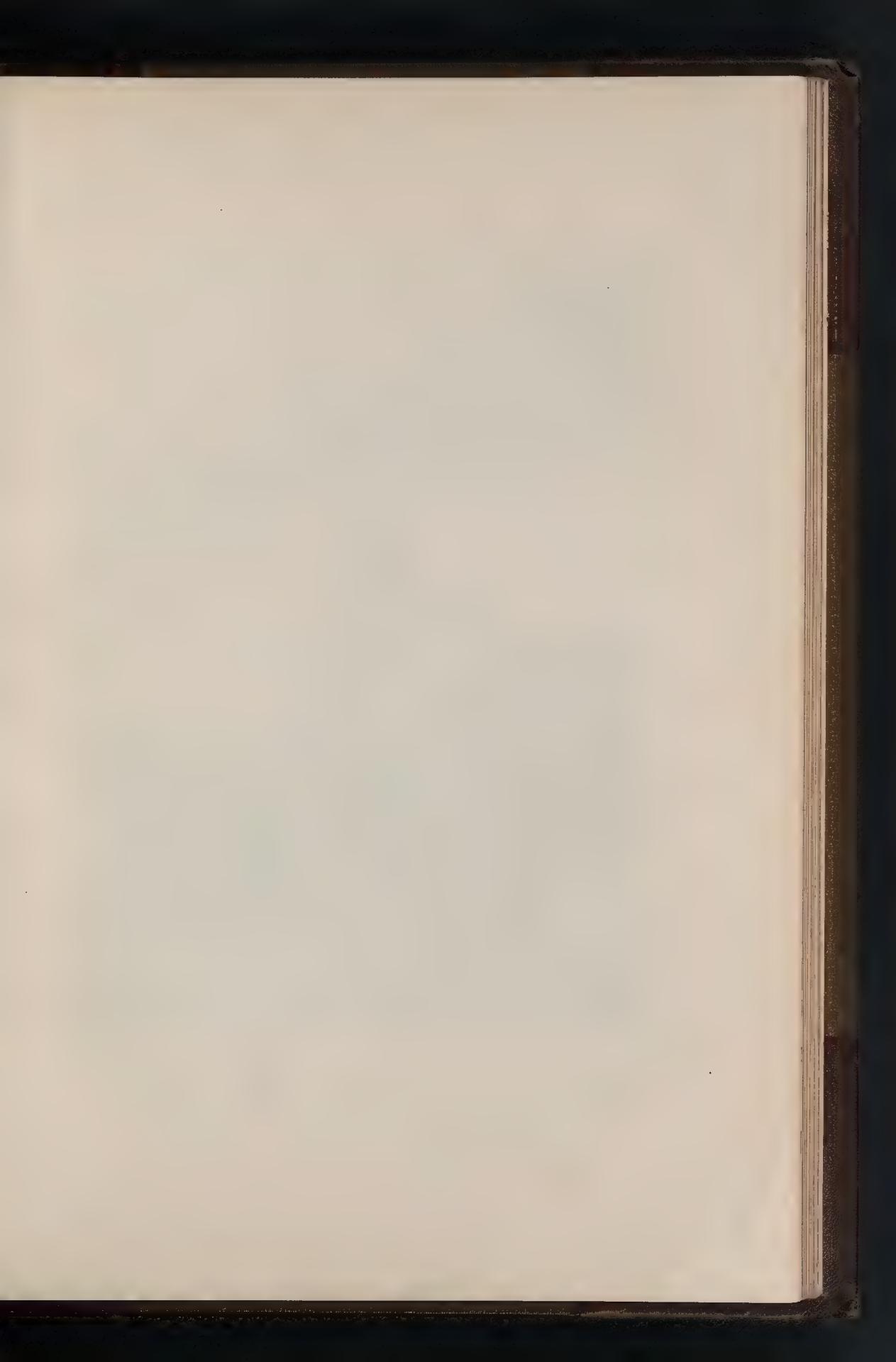
THE parent church of episcopy in South Carolina is St. Philip's, which stands on the east side of Church street, a few yards north of Queen. The second royal charter of King Charles II., dated June 30, 1665 under which the government of South Carolina was constituted, authorized the Lords Proprietors to cause churches and chapels to be built, and to appoint clergy for them. The first settlement of South Carolina under this charter was made at "Charles town" (now Charleston), in April, 1670. The first plot of the town contained a site for a church which was built in 1681 or 1682, and named St. Philip's; it stood on the southeast corner of Broad and Meeting streets, on the present site of St. Michael's. But little data of the first St. Philip's is now obtainable. "It was large and stately," we read, and was surrounded by a neat white palisade. The material used in its construction was black cypress. It was usually called the "English church," or the church of England, but its distinctive name was St. Philip's. The citizens worshipped in this church until the year 1723, when, having become too small for the increasing number of communicants, it was superseded by a second edifice of brick erected on the site of the present St. Philip's. So much of general as well as of special interest attaches to this church that it should be noticed somewhat at length. On March 1, 1710, the South Carolina Assembly passed an act for building a new church, and appointed six commissioners for carrying out the provisions of said act. These gentlemen, in addition, were authorized to procure "a ring of bells," and "a church yard to be enclosed with a brick wall for the burial of Christian people." The Governor's pew was also "to be built as he should direct." On December 9, 1720 (the unfinished church being blown down by a hurricane), the Assembly levied a duty of two pence per gallon on spirits sold in the province, and a further duty of five pence on all goods imported by aliens, the revenues to be applied to completing the edifice.

The new church was first opened for Divine worship on Easter Sunday, 1723, and a noble and stately edifice it was for that day and age. The clergy of South Carolina, writing in 1722, speak of it as "the greatest ornament of the city and an honour to the whole province, being not to be paralleled in His Majesty's Dominions in America." It was precisely like the present St. Philip's except that a spire and chancel have been added to the latter. The material was brick "rough-cast." The interior was a beautiful example of old English church architecture; the ceiling was arched except over the galleries; two rows of Tuscan pillars supported five arches on either side, the pillars being ornamented inside with fluted Corinthian pilasters whose capitals were as high as the cherubim in relief over the centre of each arch. Over the centre arch on the south were heraldic figures representing the infant colony imploring protection of the King, and beneath the figures was the inscription, *PROPIUS RES OSPICE NOSTRAS*, which has since been adopted as the corporate seal of the parish. Over the centre arch on the north was another inscription, *DEUS MIHI SOL*, with armorial bearings. There was no chancel, the communion table standing within the body of the church. The east end of the edifice was a paneled wainscot with Corinthian pilasters supporting the cornice of a fan-light, and between them stood the usual tables of the Decalogue, the Lord's Prayer, and the Apostles' Creed. The organ was imported from England, and it is said to have been used at the coronation of George II. The high pulpit and reading desk stood at the east end of the church, at the northeast corner of the middle aisle. Governor Johnson's pew, as appears by the old records, was "No. Three in y^e middle isle," and was given in consideration of a gift of one hundred and thirty pounds toward the building of the church.

For one hundred and twelve years the church continued to fulfil its mission through vicissitudes of war and peace, fire, pestilence and tempest, often threatened by the elements, once, in the great fire of 1796, saved only by the bravery of a slave who climbed to the summit of the tower and dislodged a burning brand which had fallen there, for which noble act the vestry manumitted him. At length, however, the hour of its destruction came. Before daybreak on the morning of Sunday, February 15, 1835, one of those terrible conflagrations which have

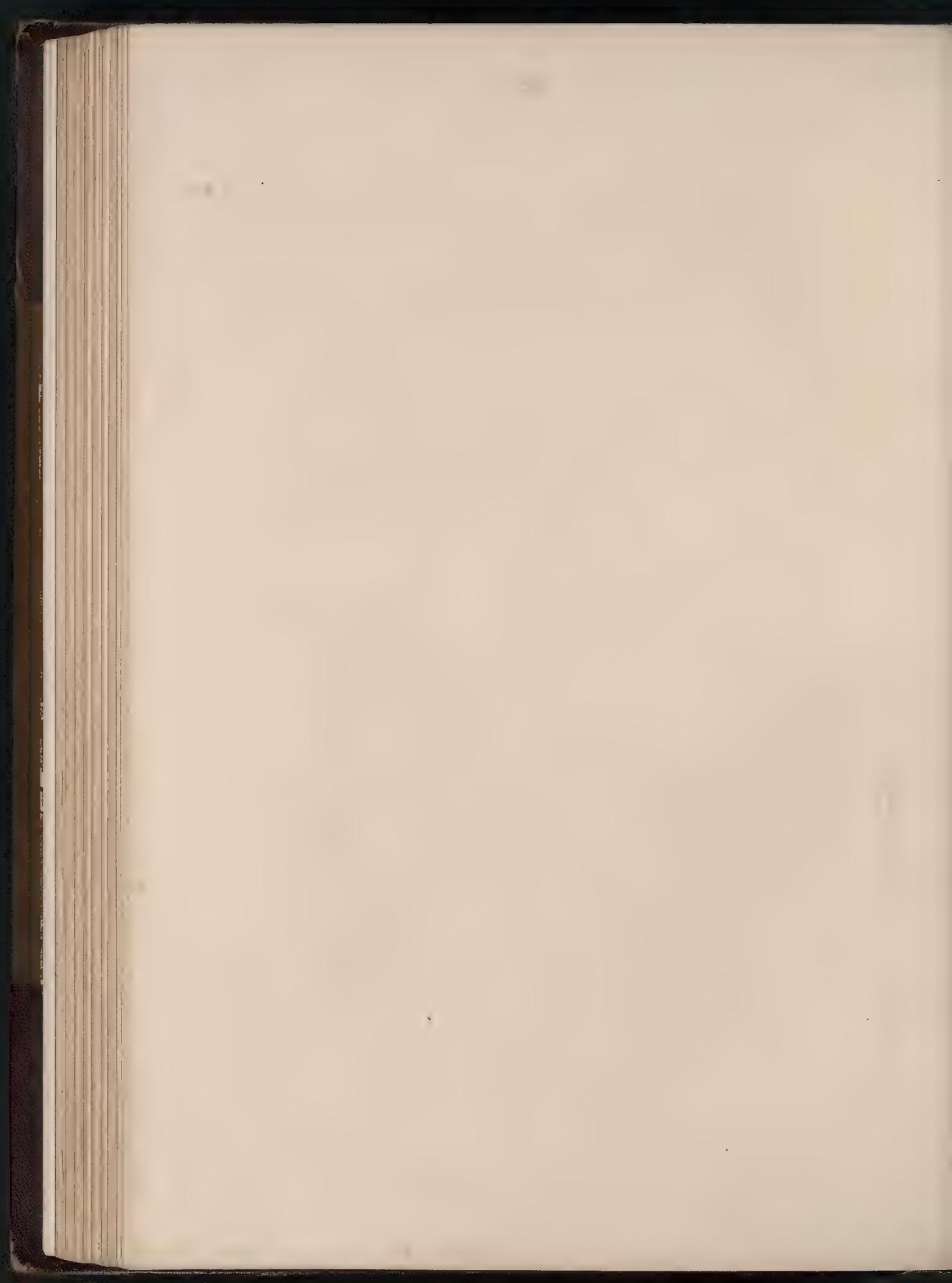


A SLAVE CASTS THE BURNING BRAND FROM THE DOME OF THE CHURCH.









often visited Charleston, broke out on the water front, and before it could be checked swept away every vestige of the sacred and beloved edifice. Steps were at once taken to rebuild, and that the memory of the old church might be preserved it was resolved to follow in the new, the dimensions, plan, and order of architecture of the old, with the addition of a chancel and a spire. The cornerstone of the new edifice was laid on the old site by the Right Reverend Nathaniel Bowen, D. D., Bishop of the Diocese, November 12, 1835. On May 3, 1838, services were held within its walls for the first time, and on the 9th of November following it was solemnly consecrated to the worship of Almighty God. In architectural proportions and beauty the present St. Philip's exceeds the former, the chancel and lofty spire rising nearly two hundred feet. Its interior—which duplicates as far as possible that of the former—is one of the finest examples of old English ecclesiastical interiors to be found in America, and the edifice itself is regarded with filial affection as the parent church.



INTERIOR, SHOWING THE CHANCEL.

began its march through the crowded streets toward St. Philip's. The Governor and Chief-Judge of South Carolina rode at its head, and then followed the French Consul, Mongerit, in full uniform, the Speaker and members of assembly, judges, chancellors, and citizens generally of the town. Arrived at St. Philip's a salute was fired by a regiment of infantry there drawn up, and an eloquent oration was delivered by the Rev. Mr.



BOMBARDMENT OF CHARLESTON BY UNION VESSELS IN 1863.
St. Philip's Church in the Foreground.

All through the colonial era it was the state church, and until St. Michael's was built in 1761 it was the only English church in the city. In former times it was the theatre of all public occasions—feasts, fasts, thanksgivings, rejoicings over a great victory, over the birth of an heir to the throne, obsequies of departed Kings—all were celebrated here. Each royal governor as he came to the colony made it a custom to attend service there in state, with his body guard of councillors surrounding him. One of the pleasant traditions of the past in connection with it was the grand civic pageant and oration of January 12, 1793, in honor of the French National Assembly which had recently declared France a republic. Feeling in favor of France was then very high in Charleston. The tri-colored cockade was generally worn and the French and American colors were intertwined together at public entertainments. This was not to be wondered at, for probably one-half of the better class of the population of Charleston at this time were French Huguenots whom the tyranny of the King had driven into exile. They proposed on January 11, a grand parade and an oration at St. Philip's in honor of the General Assembly. On the evening of the 10th, St. Michael's bells chimed, and a salute of thirteen guns was fired. At daybreak next morning this was repeated, and at ten a grand procession

Coste, pastor of the French Huguenot church. The *Té Deum* was then chanted, and the services closed with the *Hymne de Marseillaise* accompanied by the organ.

Another pageant quite as imposing, but of far different character, sought the old church a half century later, bearing the mortal remains of John C. Calhoun, South Carolina's favorite son. Calhoun died at Washington, March 31, 1850, while Senator from South Carolina. His obsequies were duly celebrated at the capitol, and his coffin deposited in the Congressional cemetery pending its removal to Charleston. The remains left Washington on the 22d of April, and at Wilmington the coffin was put on board the steamer *Nina* and conveyed by water to Charleston. The *Nina* reached Charleston harbor on the morning of April 25th, and was convoyed up the bay by a great fleet of steamers, while the forts in the harbor fired minute guns. At the wharf, the body of the dead statesman was received by a committee and escorted to the citadel, where it was formally delivered to the Governor of South Carolina. From the citadel it was conveyed to the City Hall, escorted by an immense procession, and there lay in state until the next morning. At ten o'clock on the 26th, the procession moved from the City Hall, where the funeral services were performed by the Right Reverend Christopher E. Gadsden, and an address was delivered by Rev. James W. Miles. Calhoun is buried nearly in the centre of St. Philip's churchyard, and a suitable monument marks his grave.

The earlier ministers to South Carolina literally took their lives in their hands, the people suffering terribly from epidemics peculiar to that latitude; such perils were encountered by Rev. Atkin Williamson, the first resident minister of St. Philip's, the Rev. Samuel Marshall, who succeeded him in 1696, and others. At least two of her rectors, Christopher Edwards Gadsden and William B. W. Howe, became Bishops of the Diocese of South Carolina; a third, Edward Jenkins, was elected to the bishopric, but declined on account of his advanced age. Dr. Robert Smith, another rector, was elected Presbyter in 1795, the feeling against an Episcopate, engendered by the Revolution, being then so bitter that it was not thought wise to give him the title of Bishop. St. Philip's was closed during the war from 1863 to 1865, when its doors were reopened for Divine worship by Bishop Howe, then rector of the parish. Its steeple, like that of St. Michael's, was a target for Federal guns, but escaped unscathed; but the earthquake of August 31, 1886, nearly shook it to the ground. A careful inspection soon after the shock showed that while the main body of the steeple was unhurt, a section of it immediately below the spire had been partly thrown down; the falling of some heavy masses of brick effected still further damage to the building. Repairs were prosecuted with vigor at a cost of some \$21,000, and in the spring the congregation was able to resume worship in the original edifice.

St. Philip's was never more prosperous than now. The Rector, Rev. John Johnson, has held his present position since 1872, and under his ministrations the church has three hundred and sixty-three communicants.

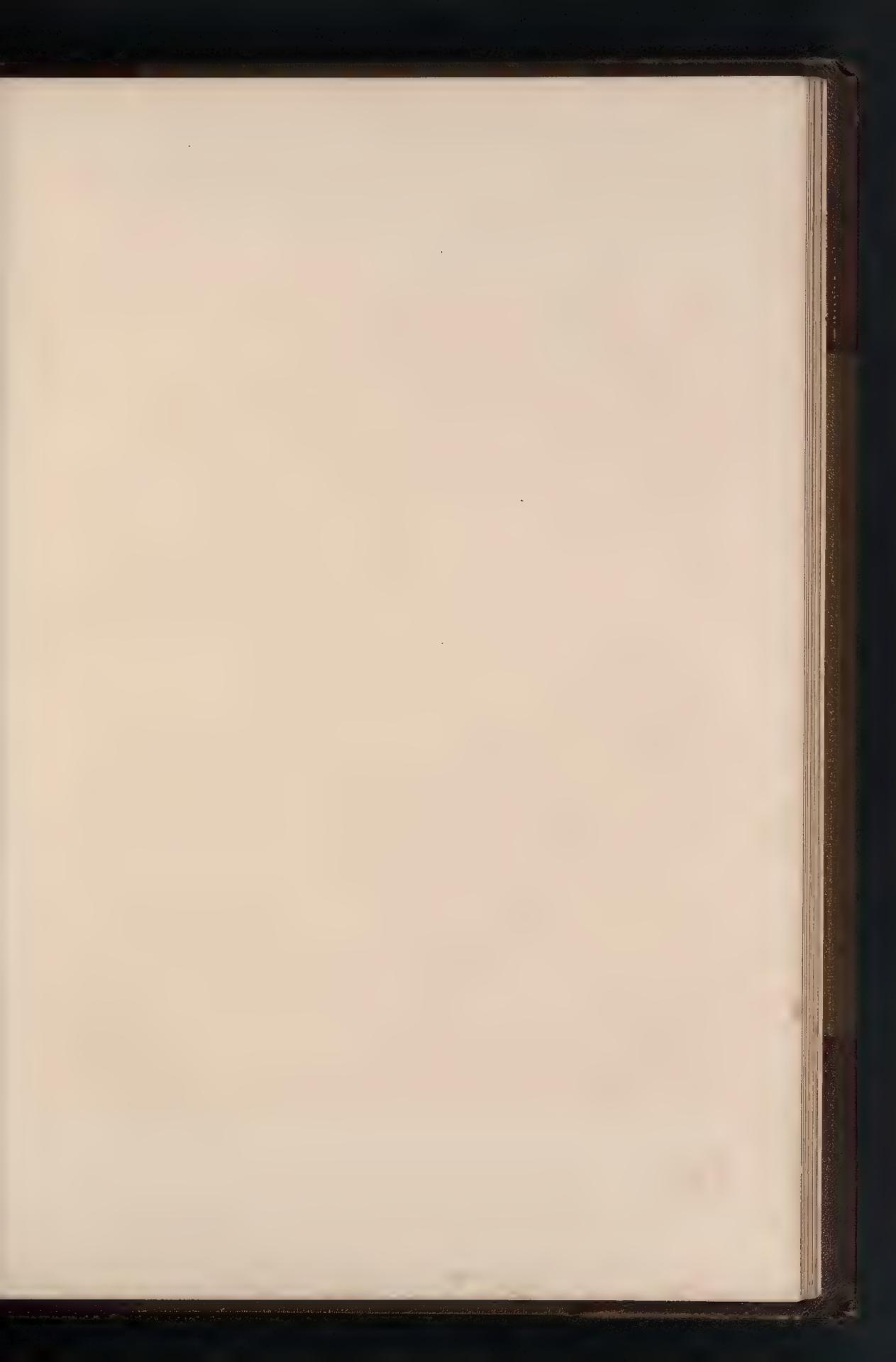
Charles Burr Todd

THE PILGRIM CHURCH, PLYMOUTH, MASSACHUSETTS.

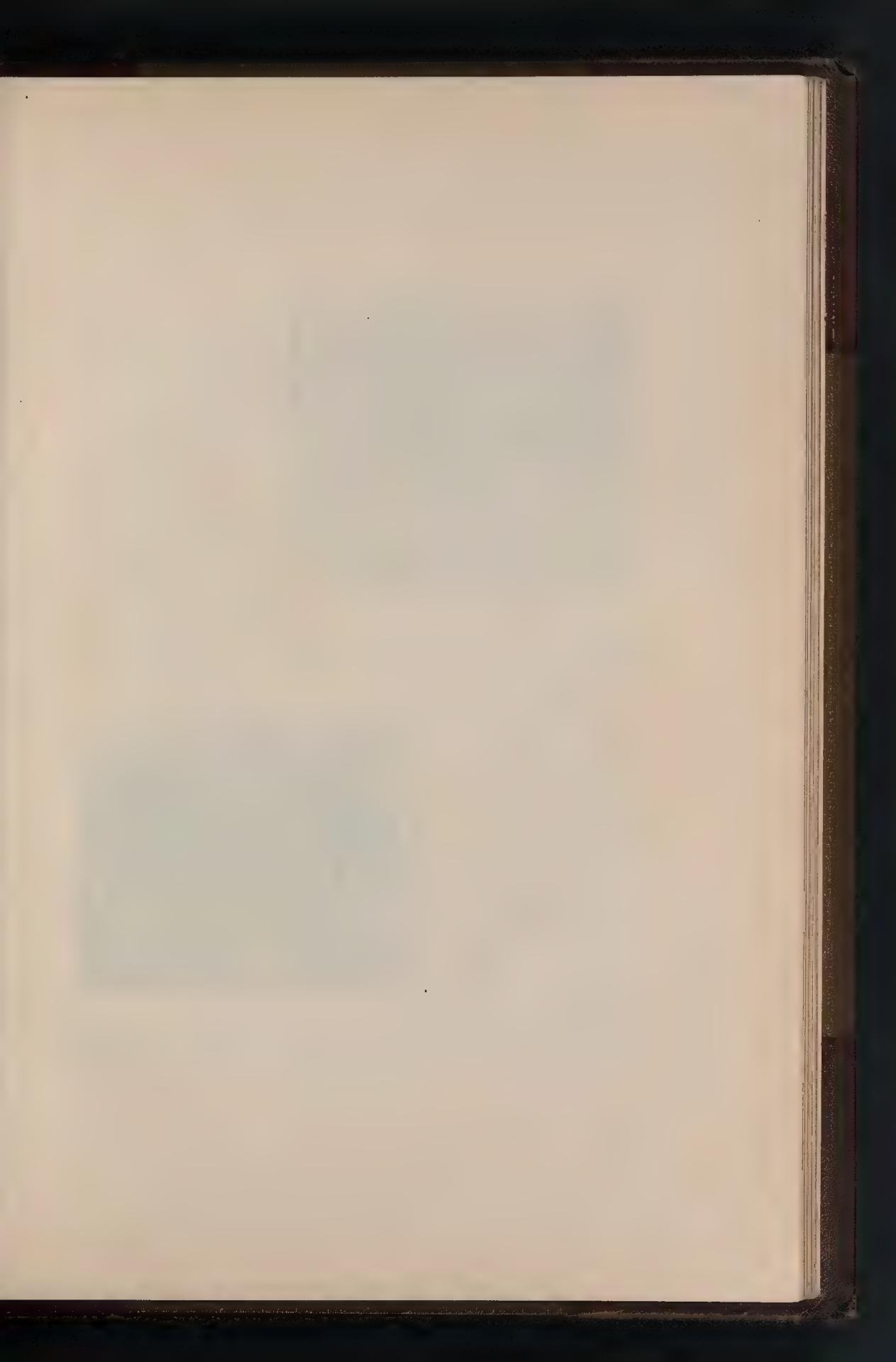
If the principles of toleration were understood in England in the seventeenth century they certainly were not practiced by the majority. It was an age of intolerance. Whatever party happened to be in power oppressed those who would not adopt the dominant political and religious views. Had it been otherwise—had the tolerant spirit of to-day prevailed then—there would probably have been no migration of the Pilgrims to these shores. But the harshness of the rulers of Church and State on the one hand, and the uncompromising spirit of the Puritans on the other, were overruled by Providence in such a way that the final result was the planting on our shores of a colony which had much to do with the subsequent development and prosperity of the American nation. The Puritan party in England arose in the days of Queen Elizabeth. During the reign of Queen Mary a large number of her subjects fled to the continent of Europe to escape the persecutions growing out of that queen's efforts to re-establish the Roman Catholic Church in her realms. Upon their return to their own land on the accession of Elizabeth, a portion of the exiles objected to many things in the reformed Church of

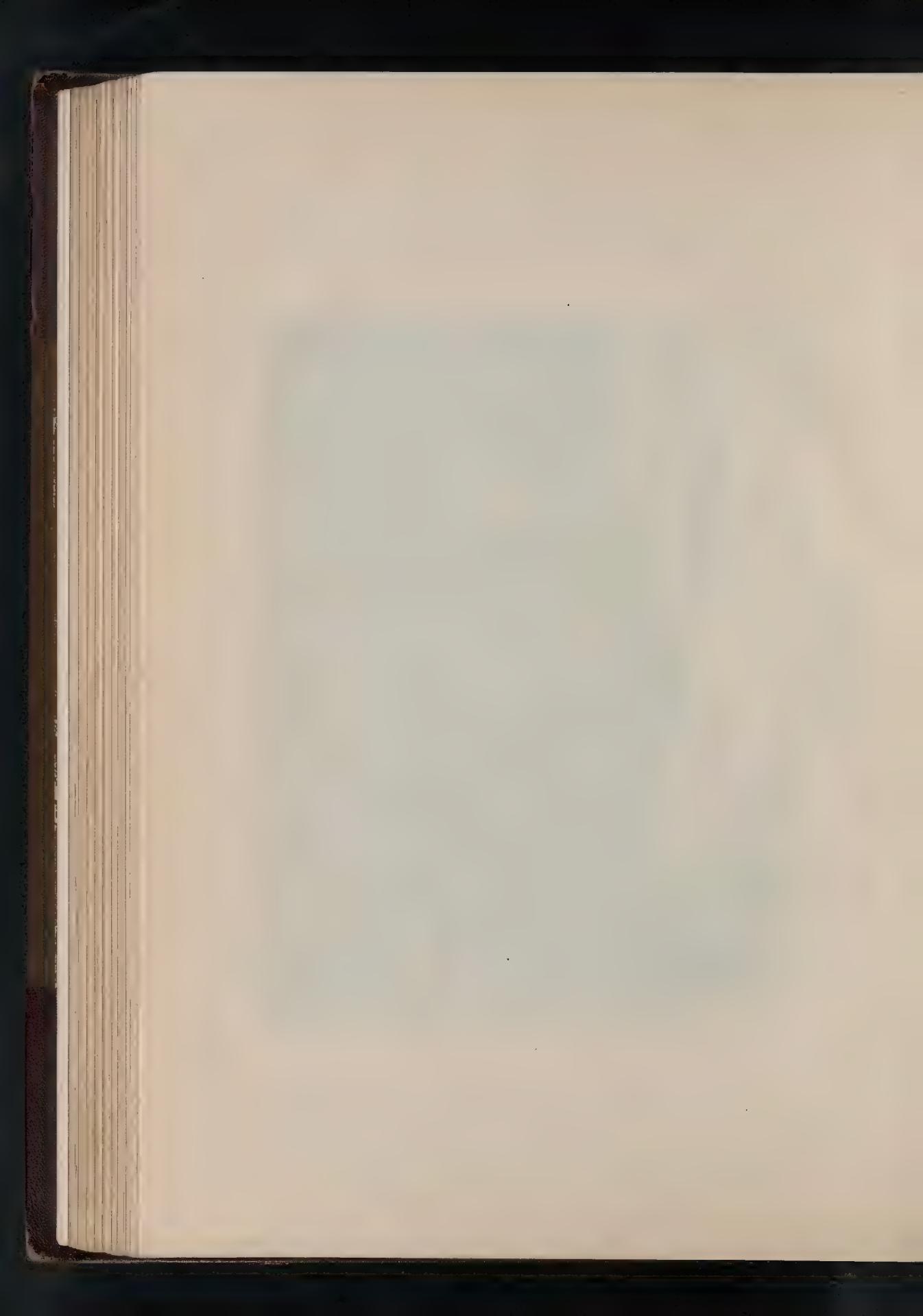


THE PILGRIM MONUMENT AT PLYMOUTH.









England, and refused to adopt its modes of worship. A law was passed in 1559 called "The Act of Uniformity," obliging all English subjects to celebrate Divine worship according to the Book of Common Prayer. This law gave rise to much discontent, and those who refused obedience became known as "Puritans." Some of them separated from the Church, but others continued in its membership, protesting however against some of the doctrines and ceremonies in use.

In the reign of James I, the laws passed against the Puritans and all who did not conform to the established Church became still more severe. It was the attempt made to enforce these laws which led some of the king's subjects to escape to Holland. A congregation of Puritans under the charge of their pastor, the Rev. John Robinson, took refuge in Leyden, where they spent twelve years. Although living in comparative peace under the protection of the Dutch, they had a hard struggle with poverty, and were not realizing the wishes that had been stirred within their hearts. They wanted to establish themselves in some place where they could more fully carry out their political and religious principles, and so their thoughts were turned to this new world. Being people of small means they had great trouble in preparing for the voyage, but finally secured money on very hard terms of some London merchants. With this they purchased the "Speedwell," a ship of 40 tons, and hired the "Mayflower" of 180 tons. All of the exiles did not start at once, but only a portion of them went as pioneers; the others were to follow later. The "Pilgrims," as the voyagers now called themselves, sailed from Delft Haven to Southampton, England, in the Speedwell, where the Mayflower, with other emigrants aboard, was waiting for them. Shortly after sailing, the former vessel sprang a leak, and both ships put back to Plymouth. Some of the intending voyagers becoming discouraged here left the party, and on the Sixth of September, 1620, the Mayflower sailed alone with her 102 passengers. They had a long and stormy voyage, and the discomforts were many. It was not until the 9th of November that they came in sight of Cape Cod. They had no intention of landing so far north as this, and so attempted to reach the Hudson river. Narrowly escaping shipwreck they put back again to Provincetown on Cape Cod. After making explorations along the coast, and having some adventures with the Indians, they finally sailed into Plymouth Bay and cast anchor.

Their landing was made on the 20th of December, 1620, and the place of the landing, the rock on which they trod, has become known the whole world over as "Plymouth Rock."

and has become a symbol of liberty everywhere. Says De Tocqueville: "Here is a stone which the feet of a few outcasts pressed for an instant, and the stone became famous. It is treasured by a nation. Its very dust is shared as a relic. And what has become of the gateways of a thousand palaces? Who cares for them?" Tradition gives two persons the credit of first leaping upon Plymouth Rock. One was Mary Chilton, and the other John Alden. The poet has given the honor to the former in the lines:



A PLYMOUTH SOLDIER AMONG THE INDIANS.



THE OLD BURYING GROUND IN REAR OF THE PRESBYTERIAN CHURCH.

"The first on Plymouth Rock to leap!
Among the timid flock she stood,
Rare figure near the Mayflower's prow
With heart of Christian fortitude,
And light heroic on her brow."

The religious services of the Pilgrims were held at first in the fort which was erected on the hill. A letter written by De Razier, a French Protestant, about 1627, describes the building and the mode of worship thus: "Upon the hill they have a large square house, with a flat roof made of thick sawn planks stayed with oak beams, upon the top of which they have six cannons which shoot iron balls of four or five pounds, and command the surrounding country. The lower part they use for their Church, where they preach on Sundays and the usual holy days. They assemble by beat of the drum, each with his musket or firelock, in front of the captain's door, three abreast, and are led by a sergeant. Behind comes the Governor in a long robe; beside him on the right hand comes the preacher with his cloak on, and on the left hand the captain with his side arms and cloak on, and so they march in good order and each sets down his arms near him. Thus they are constantly on guard night and day." The first regular meeting-house for religious services was built on the north side of the Town Square. No description of it has been preserved. It was taken down in 1683 when another building was erected, not, however, on the same spot. A third house was erected in 1744. The building now standing is the fourth in order of those which have been occupied by the descendants of the First Congregational Society in America. In 1840 a structure by another congregation was built very near the site of the first meeting-house and called "The Church of the Pilgrimage," to commemorate "the pilgrimage of our puritan fathers to this place."

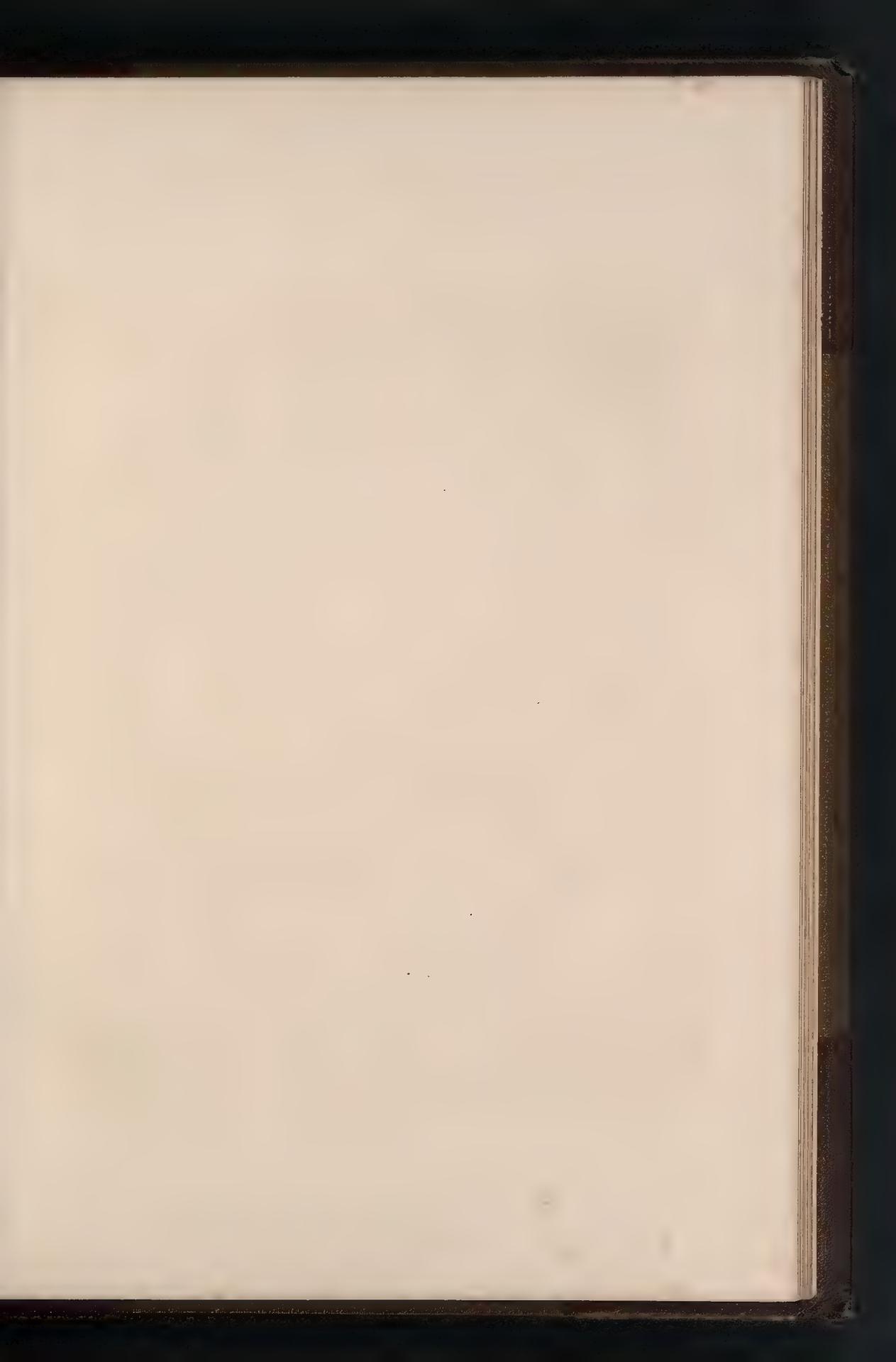
The spirit of these exiles is shown in the Covenant adopted by them. In it they said: "In the name of the Lord we bind ourselves to walk in all our ways according to His holy ordinances and in mutual love to, and watchfulness over one another, depending wholly and only upon the Lord our God to enable us by His grace hereunto." The fundamental principles of this Republic are contained in the Articles of Association they drew up on the deck of the Mayflower the day before they landed: "In the presence of God and one of another we covenant and combine ourselves together into a civil body politic for our better ordering and preservation and furtherance of the ends thereof, and by virtue hereof to enact, constitute and frame just and equal laws as shall be most meet and convenient for the general good of the Colony, unto which we promise all due submission and obedience." The subsequent history of the Pilgrims, their sad trials and their successes, the working out of their religious and political principles, their relations with the Indians, and the quaint and romantic features of life in "The Old Colony," have provided themes for the historian and the orator, and inspiration for the poet and the painter. Edward Everett, Daniel Webster, and Rufus Choate have filled our literature with some of its grandest pages in telling the story of the Pilgrims, while Longfellow has made household friends of Myles Standish, John Alden and Priscilla. Looking back to-day at the wonderful results which have followed the planting of that Pilgrim colony we may well repeat Edward Everett's question: "Is it possible that from a beginning so feeble, so frail, so worthy not so much of admiration as of pity, there has gone forth a progress so steady, a growth so wonderful, an expansion so ample, a reality so important, a promise, yet to be fulfilled, so glorious?"

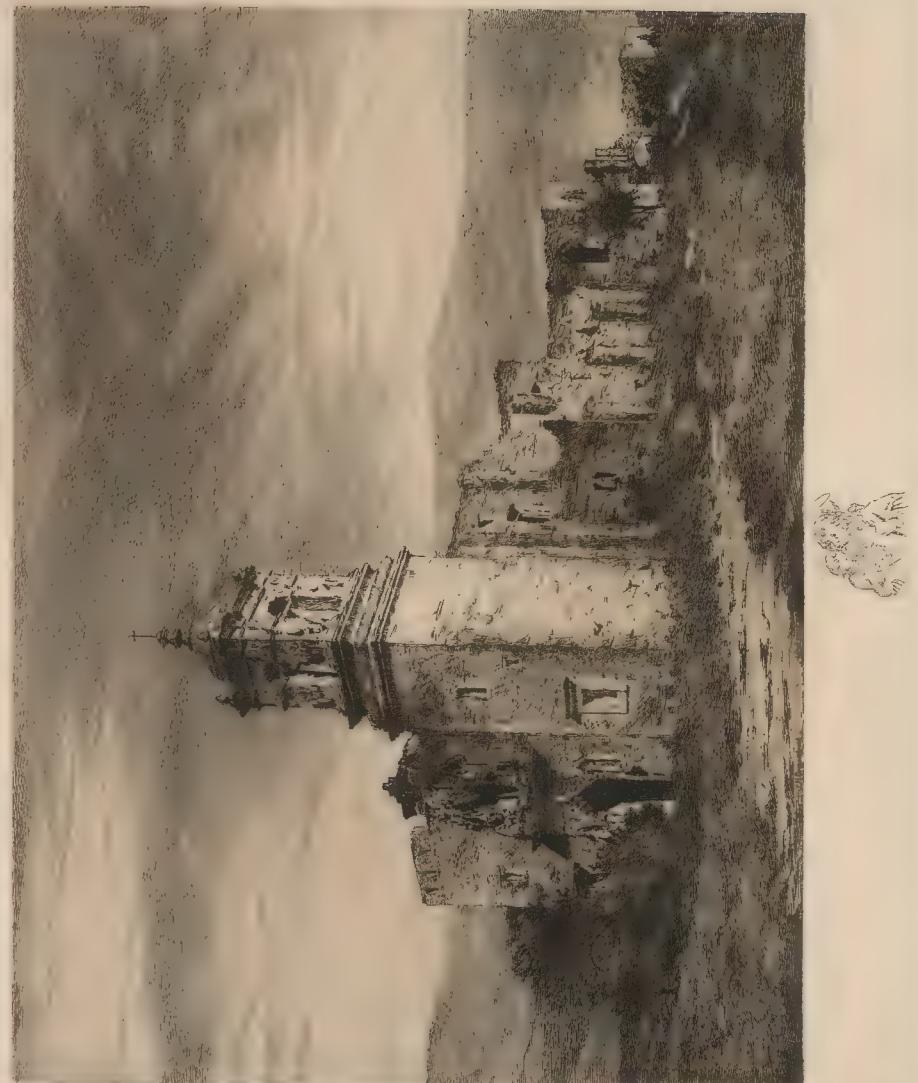
Thomas Carlyle sums up the story thus: "Look now to American Saxondom, and at that little fact of the sailing of the Mayflower two hundred years ago. It was properly the beginning of America. There were straggling settlers in America before, some material as of a body was there, but the soul of it was this."

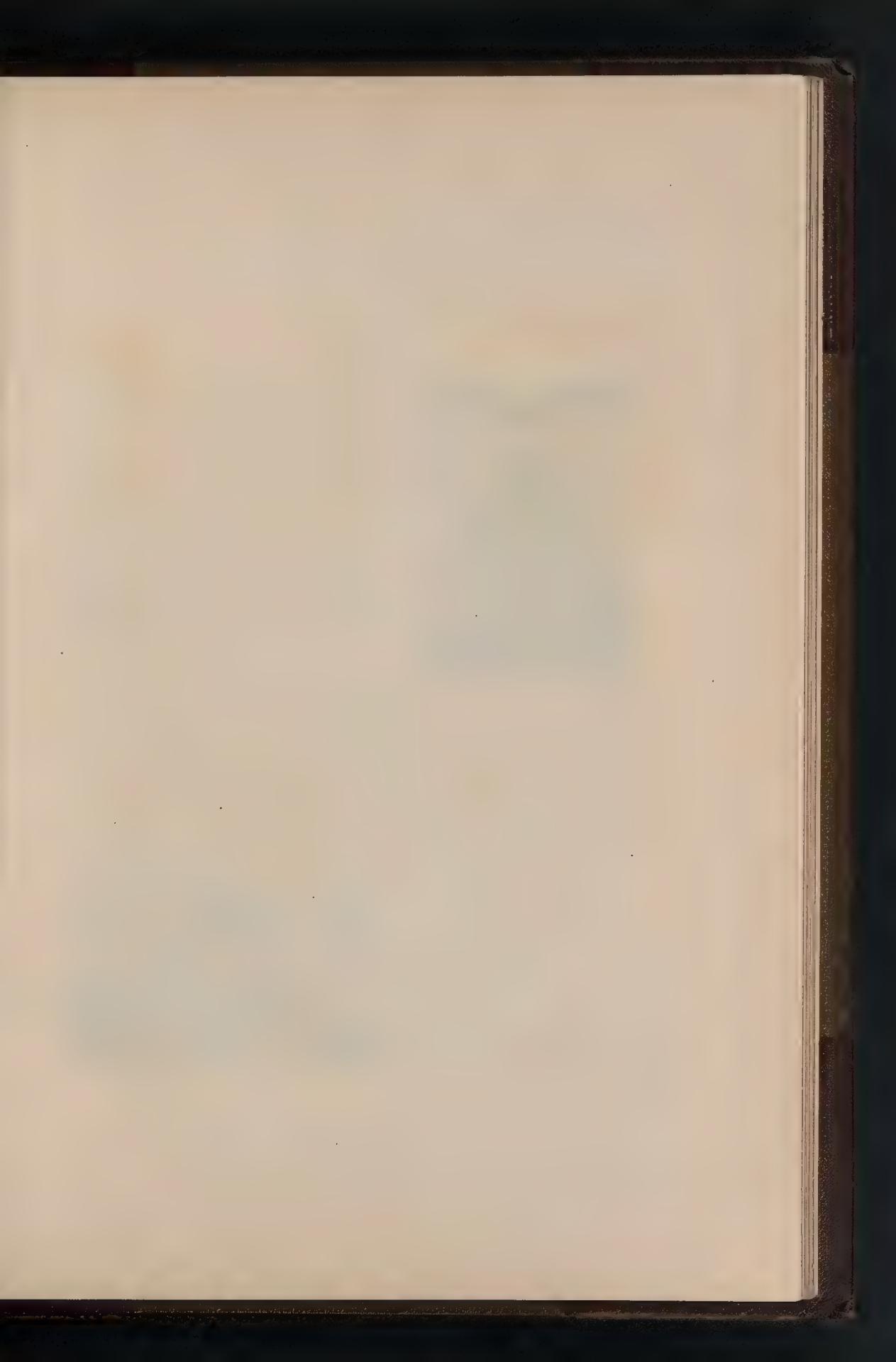
Geo W. Shum.



EMBARKATION OF THE PILGRIMS.
(*A Relief on the Monument.*)







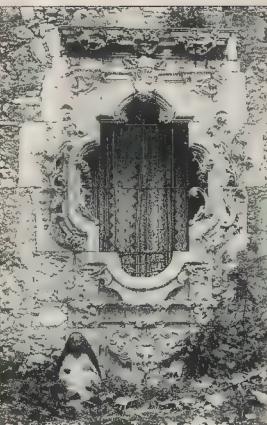


THE TEXAS MISSIONS.

FROM about the year 1715, which may be appropriately designated as the "year of missions," may be dated the Spanish occupation of Texas. It was then that Captain Don Domingo Ramon and a few soldiers and friars came here to establish posts and missions in the territory which by right of discovery and first possession really belonged to France, but which under the vigorous administration of this officer rapidly assumed the evidences of a Spanish régime. Captain Ramon appears to have been a great favorite with the Indians, who adopted him as a son and became very active in their zeal for the strangers. Such was the desire of the natives to please the new comers that at first they voluntarily assisted in the work of erecting the humble shelters and rude cabins which formed the temporary chapel, hospital, and dwellings for priests and officers. In the course of time these structures were replaced by the more elaborate and substantial *presidios*, as the work of transforming the wild Indian tribes into tractable laborers progressed. The friars and soldiers came to put into operation the machinery of their conversion, and in the mild and genial climate of Texas could comfortably await the change in their primitive habitations, which were constructed of vertical pieces driven into the ground and the spaces filled up with branches interlaced, and thatched.

One of the early missionaries says: "Nothing is more difficult than the conversion of these Indians; it is a miracle of the Lord's mercy. It is necessary first to transform them into men, and afterwards labor to make them Christians." These processes of civilizing and converting an almost hopelessly indolent, degraded race were undertaken by the Franciscan monks, who could well keep their vows of poverty and self-denial in the vast unexplored region then presented by the American missionary field. Worldly reward, in those parts where gold and silver abounded, sometimes tempted the herald of the cross, but in Texas, in 1715, there was a work to do which held out no promise save that of recompense in heaven. Almost insurmountable difficulties, such as inducing the Indian to abandon his traditions, acquiring a strange tongue, and domesticating the man whose home was, heretofore, the hunting grounds, were met with infinite patience by these devout followers of St. Francis. They evolved a code of laws for the government and restraint of the Indians, who were fascinated by the pomp and ceremonies of the Roman church, and upon whom they managed to impress the simple truths of the gospel. To keep the Indians together it was necessary to maintain them, and to do this they were taught to work in the fields; so, in due time, came the erection of the *presidios* or missions, whose ruins now dot the Southwest, and which stand as monuments to the zeal and fervor of those pioneer Spanish priests.

These buildings were usually arranged around a square or *plaza de arma*, and comprised a church, dwellings for the priests, officers and soldiers, store house, prison and hospital, while at a short distance were the huts of neophytes. The garrison of each *presidio* was ostensibly two hundred and fifty men, although this number was not maintained at all times; it was generally less, for various reasons; and the troops were paid four hundred dollars a year, out of which they had to find their clothing and provisions. The service they rendered, while costing at one time about \$63,000 annually, was not of a very satisfactory character, for complaints were soon made that they gave more trouble to the missionaries than the savages themselves; as the greater part of them spent their money in gaming



CARVED WINDOW, MISSION OF SAN JOSE DE AGUAYO



CATHEDRAL DE SAN FERNANDO, SAN ANTONIO, TEXAS

and much of their time in licentiousness, and were always ready for a quarrel with the Indians, it is not surprising that De Aguayo wanted civilians instead of soldiers to assimilate the material intended for the beneficent purposes of the priests. Occasionally the fathers, ambitious for the success of their stations, and the consequent favor of their superior, would start the soldiers on a foray on surrounding tribes, and prisoners would be brought in to be trained in the mysteries of the faith. The numerical strength of the missions was also increased by frequent visits of reliable Indians to their wilder brethren. Such in brief is the story of the establishment and maintenance of the Texas missions. At one time they flourished like the proverbial green bay tree: they numbered their people by hundreds, and their cattle by thousands, and reckoned the value of their property by tens of thousands; but the tragedy at San Saba mission in 1758, when, tradition informs us, none were left to bear the news of the massacre, had a marked effect in causing the missions to decline. The indifference and open hostility of the Indians, and the changed political and social influences of later generations, accomplished their ruin, and many of them stand to-day, speaking silently of a glory that once was theirs.



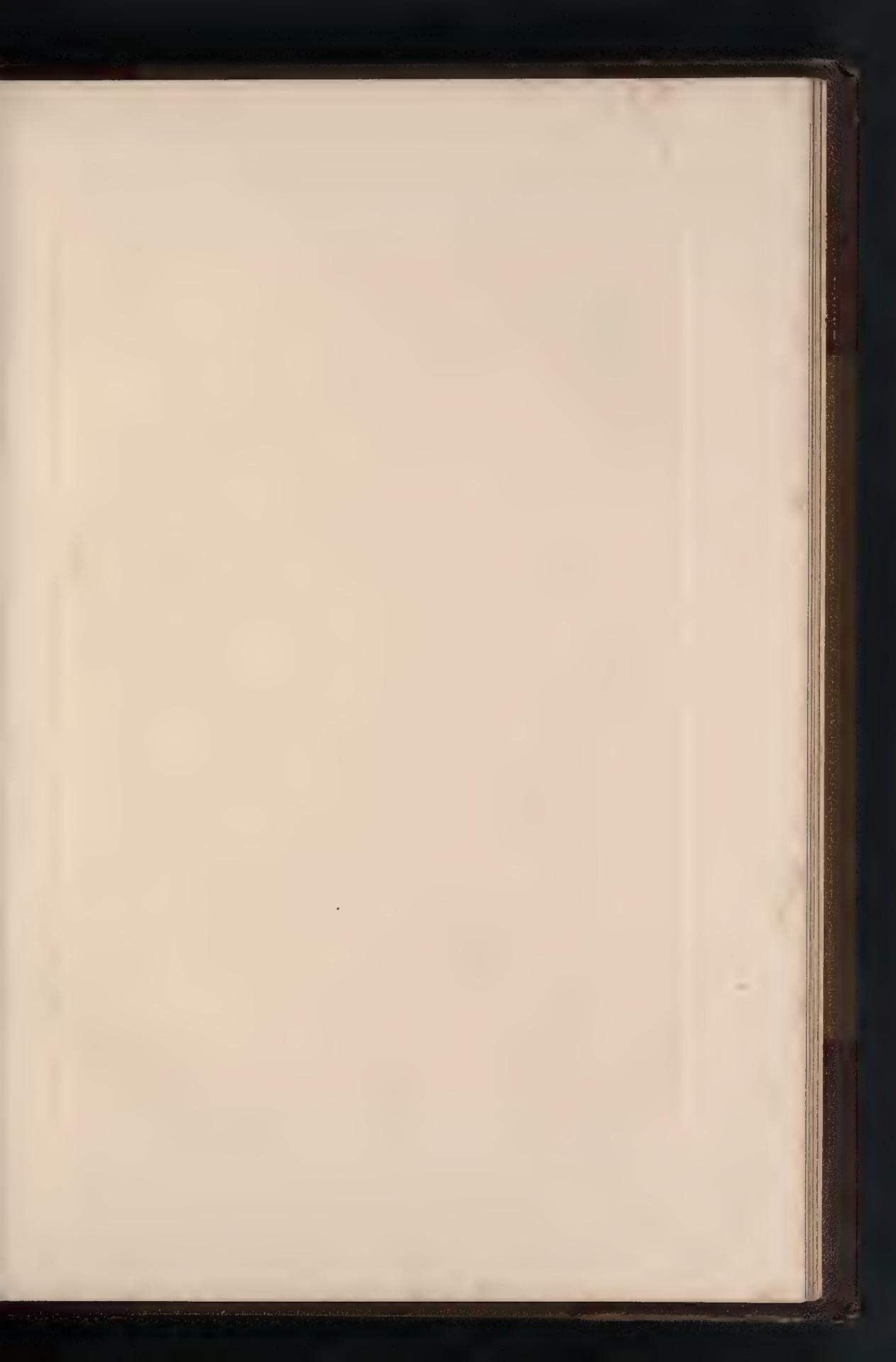
MISSION CONCEPCION LA PURISSIMA DE ACUNA.

delicately carved work on the front ruthlessly defaced. Imposing in ruins, its magnificent appearance heightened by its situation, it every year commands the admiration and arouses the interest of thousands of visitors. Its exterior is illustrated by the etching accompanying this article.

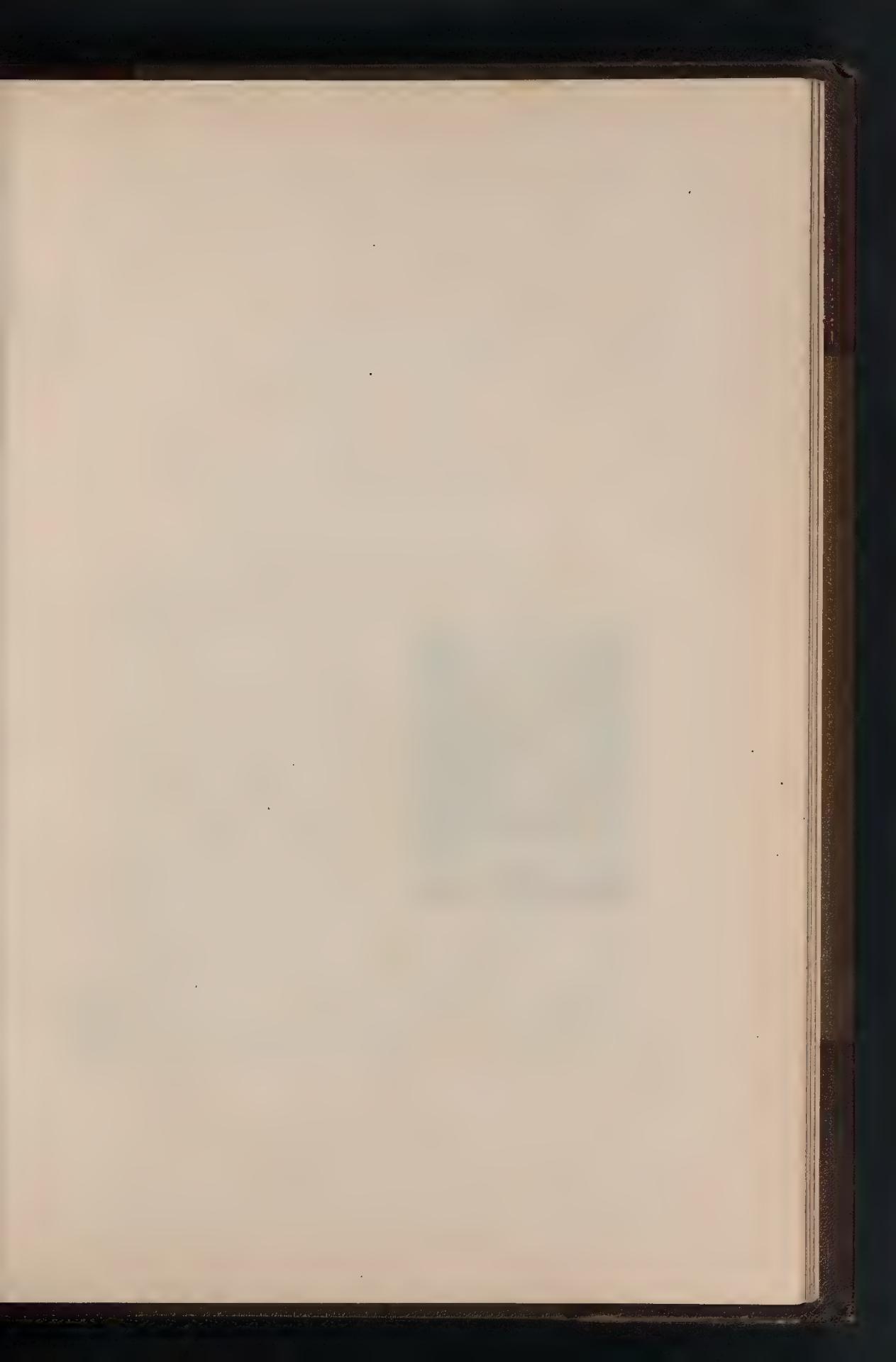
The Cathedral de San Fernando was originally a parish church in San Antonio, erected in 1732. Its foundation was laid by a number of colonists, some from the Canary Islands, who were brought hither in 1728 by the Spanish government, which had become impressed with the recommendations of the Marquis de Aguayo that settlers be substituted for mission soldiers as a factor in gaining the affections of the Indians. Colonists having arrived from other settlements, all united in the organization of San Fernando. The church was rebuilt as a cathedral in 1868, the only part of the old structure now remaining being the walls of the sacristy of the new one.

Under the assurance of governmental support for one year, the European population of Texas received great additions, and in consequence mission work, as shown in the increased zeal of the friars and in the results accomplished, received quite an impetus. More Indians than ever were captured and brought in to be civilized, and for their reception an establishment, for many years the refuge of the savage and the stranger, was erected. What the pious Spanish priests designated as the Mission Concepcion la Purissima de Acuna, or the Immaculate Conception de Acuna, in honor of Juan de Acuna, Marquis of Casa Fuerta, the viceroy in 1722, has long been known to Texans under the more homely title of the Old Conception Mission. It is located on the left bank of the Alazan river, two miles below the city of San Antonio. Father Bergara and Captain Perez laid the foundation stone, March 5th, 1731. A solid edifice was reared, as is attested by the church front, adorned by two low towers, still standing. A massive side wall enclosing a generous space of ground also remains in a good state of preservation. Prosperity did not attend this mission, and it was abandoned in the early years of the present century. When visited by Lieutenant Pike in 1807 it had been discontinued as a mission parish.

William Anderson









ST. PETER'S CHURCH, PHILADELPHIA, PA.

ST. PETER'S CHURCH was the second Episcopal church built in Philadelphia, and is the only one whose interior has not been modernized. Notwithstanding the changes which have taken place in the neighborhood it still retains its prominence and influence, though most of its pew-holders come from distant parts of the city to its services. Its construction was first suggested in 1753, but there were the usual delays and discouragements, and it was not until September, 1758, that the building was begun on the lot at Third and Pine streets, which was granted for the purpose by Richard and Thomas Penn. In acknowledgment of this gift it was resolved by the Vestry that "the first and best pew shall be set apart forever for the accommodation of the Honorable Proprietary family, and their governors for the time being." The first stone was laid at the south-east corner by the Rev. Wm. Sturgeon, assistant minister of Christ Church. To the wall above this corner is now fixed the slab which marks the grave of Dr. Duché. The first service was held in St. Peter's on September 4th, 1761, at which the sermon was preached by Dr. William Smith. Afterwards ground was purchased which extended the church-yard to Fourth street, and in 1784 the present wall which surrounds it was built of imported brick, to supply the place of the original board fence which had been used by the British soldiers for fuel during their occupation of the city in 1777-78. The large stone balls which surmount the gate-posts and the other posts in this wall were cut in England, and imported in their present condition.

The pulpit, with its sounding-board, was placed above the reading-desk on a line with the galleries in 1764, but, unlike the English church of that day, the altar and chancel were placed at the other end of the church. It was the custom then, as it is now, for the clergy to walk down the centre aisle, preceded by the verger, from the reading-desk to the chancel before the ante-communion service, and back to the pulpit before the sermon. Few other churches have the high, square pews of the Colonial time, where the congregation sit in little groups, often resting their heads against the top. Intermural burials were not common at St. Peter's; the only graves being those of Mrs. Mary Morgan (a sister of Francis Hopkinson) and the children of Dr. Duché, which are in front of the reading-desk and are unmarked by any inscription. Another thing that seems singular to those who are familiar with the history of this old church is the absence of mural tablets. There are none on its walls except the two placed there in recent years to the Willing family, and Miss Margareta S. Lewis, the founder of the Church of the Holy Comforter. It is said that this is owing to the policy of former vestries, who excluded all rather than discriminate between those who sought the privilege. No provision was made for heating the church, and those who attended the services were obliged to sit through them in the cold, though it was not unusual for the members of the congregation to bring with



PINE STREET SIDE OF THE CHURCH.

them some contrivance for warming their feet. It was many years before large stoves were introduced into the alcoves at the western end, from which the stairways to the galleries had been removed, and in the middle of the centre aisle. The church is now heated by steam.

The organ-loft was built over the chancel in 1789, partially closing the fine east-window which is the chief ornament of the building, and which is now only to be seen from without. It is the same window, in design, as the one in the State-House tower, and over the chancel at Christ Church. The first organ at St. Peter's stood in the middle of the north gallery, and in front of it was placed the desk of the clerk, whose duty it was to lead the congregation in the singing and responses. In 1842 the present tower and spire were built, surmounted by the large gilt cross, which was then the only cross on an Episcopal church in America. The

tractarian movement in England had convulsed the church a few years before that time, and the erection of this cross led to an active division upon different lines of theology in the congregation. This tower was added to the west end of the church, and the small cupola on the old tower was taken down. The old tower still stands in the body of the church and contains the stairway to the pulpit. The two old bells which hung in the cupola were loaned to struggling churches until Christ Church Hospital and Christ Church Chapel were built, when they were divided between them. In their stead the present chimes were placed in the new tower by Benjamin C. Wilcocks, whose grave is near the south wall of the church. The parish register of St. Peter's has always contained the names of those prominent in every walk of life, and among the distinguished worshippers in the church was Washington, who for one winter during the Revolution was a regular attendant. Her clergy have always been among the most conspicuous in the church for their ability and culture; and now to the interest of her quaint and venerable surroundings is added their renown. Two of them, Dr. Duché and Dr. Coombe (both natives of Philadelphia), who were driven to England by their tory proclivities during the Revolution, soon obtained recognition there for their abilities by employment in positions of prominence. In the old church-yard are the graves of William Bingham, Robert Blackwell, Jacob Duché, Benjamin Chew, Nicholas Biddle, George M. Dallas, James Abercrombie, Joseph R. Ingersoll, Alexander James Dallas, Stephen Decatur, Richard Peters, who was Judge of the United States District Court for thirty

years, Horace Binney Wallace, William Meredith, William Plumstead, who was twice Mayor of Philadelphia, William Peter, who had been a member of Parliament, and was long British Consul at Philadelphia, Sharp Delaney, who was Collector of the Port, and of Charles Wilson Peale, who painted the first portrait of Washington, and those of all the distinguished men of his time; his son Raphaelle, a noted painter of still life, is also buried here. Here also are the forgotten graves of the gallant Captain Shippen, who fell at Princeton, and Pierre Du Simitière, the noted traveller and painter, who designed a medal to commemorate the Declaration of Independence.

The first Bishop of the American Church was consecrated in 1784. Since that time four of the rectors of St. Peter's Church have been made bishops: William White, William H. DeLancey, William H. Odenheimer, Thomas F. Davies. Jackson Kemper, who had been an assistant at St. Peter's for twenty years, was also made a bishop in 1835. Of the other three rectors, Dr. George Leeds, who was rector from 1860 to 1867, resigned his charge, and accepted a call to Baltimore, and Dr. William H. Vibbert, who was rector from 1890 to 1891, left St. Peter's to take charge of Trinity Chapel, New York. The present rector, Rev. J. Lewis Parks, S. T. D., is the only rector who has remained at St. Peter's and not been made a bishop. In the vestry-room of St. Peter's is contained an interesting collection of portraits, and many relics of its past history; among them a ticket in the lottery from which a portion of the funds was realized to build the church.

The first rector of St. Peter's was Dr. Robert Janney. He had been rector of Christ Church for twenty years when St. Peter's was built, and was then 74 years old. He was the son of an Irish Archdeacon, and came to New York when a young man, where he was assistant minister at Trinity Church. Before he came to Christ Church he had been rector of churches at Rye and Hempstead in New York. He was rector of St. Peter's for only four months, when he was succeeded by Dr. Richard Peters, an Englishman by birth, who received his degree from Oxford. He was assistant minister of Christ Church in 1735, but had a misunderstanding with the rector and resigned. He had been educated as a lawyer, and was appointed secretary of the province in 1743. As such he displayed great skill and industry in his negotiations with the Indian tribes, which was the chief busi-



STEPHEN DECATUR'S MONUMENT

ness of State craft in the provinces at that period. He resigned the secretaryship to take charge of St. Peter's, and continued his labors there for thirteen years. He had been invited to preach the opening sermon but declined. He was distinguished for his ability and culture, zealous in his work and liberal in his contributions to the church, which he left free from the debt under which it had struggled for many years. His nephew of the same name was Commissioner of War during the Revolution, Speaker of the Assembly, and Francis Hopkinson's successor as Federal judge.

List of the Prizes in the St. Peter's, &c. Church Lottery, remaining in the Wheel, Wednesday, June 17, 1787, before drawing.

L. r. d. *L. r. d.*

1 Prize of	375	0	0	17 Prizes of	18	15	0
2 Ditto of	187	10	0	35 Ditto of	11	5	0
2 Ditto of	83	15	0	125 Ditto of	7	10	0
3 Ditto of	75	0	0	77 Ditto of	5	12	6
7 Ditto of	50	5	0	125 Ditto of	3	15	0
4 Ditto of	25	0	0	51 Ditto of	2	5	0
15 Ditto of	25	2	6	1586 Ditto of	2	5	0

A few Tickets are still to be disposed of, which may be had by applying to the Managers, at the Church School-House, where the Drawing is carried on with Dispatch, and expected to be finished in a few Days.

ADVERTISEMENT OF PRIZES, ST. PETER'S LOTTERY.

person of Dr. Jacob Duché. He had been Dr. Peters' assistant. His grandfather was a Huguenot, who came to Philadelphia with William Penn, and his father was a vestryman of Christ Church. After graduating at the University of Pennsylvania he completed his studies in England at Cambridge, where he was ordained. He was professor of elocution in the University of Pennsylvania, and was an eloquent preacher. By invitation of the First Congress he read prayers at the sessions of that body in Carpenter's Hall in September, 1774, and preached the funeral sermon of Peyton Randolph, first President of Congress. He had also been elected Chaplain of the Second Congress, but resigned before the battle of Brandywine, and refused to accept the pay which Congress offered him. He had been a warm advocate of the cause of the Colonies, preached enthusiastic sermons, and wrote fervent prayers in their behalf; but after the Declaration of Independence his ardor cooled, and from a wavering allegiance he settled down as a supporter of the king. When Howe's army landed in Maryland, his assistant, Dr. Coombe, with many others, was arrested, and confined in the Mason's Lodge. Dr. Duché protested vigorously against this arrest as an infringement of the religious liberty of his parishioners by destroying the relation between pastor and people, but the council replied to him very curtly that the arrest was purely political, and had no religious significance whatever. When the British army entered the city Dr. Duché restored the prayers for the king to the liturgy, and became an avowed loyalist. Notwithstanding this he was arrested and passed one night in jail, for it was known in England that he had acted as Chaplain of Congress even after the Declaration of Independence. In the zeal of his new allegiance he wrote a letter to Washington urging him to put an end to the war, either through his influence with Congress, or as head of the army, which Washington treated with contempt. His course brought him into such great disfavor with his countrymen that he was obliged to go to England in December, 1777, where he remained for fifteen years. The imposing mansion in which he lived, at the northeast corner of Third and Pine streets, opposite the church, was confiscated in the following year by order of the Assembly, and used by Chief Justice McKean as his official residence.

The church was without a rector for sixteen months after Dr. Duché's departure. Dr. White, one of his assistants, had gone to York with Congress as its chaplain, and the other assistant, Thomas Coombe, who was a loyalist, was left in full charge of the church. The two bells had been taken from the cupola by the commissary-general to keep them out of the hands of the British army. In 1779 the long rectorship of Bishop White began, which lasted for over half a century. He had been ordained a priest in England, and returned there in 1787 to be consecrated Bishop. He preached his first sermon after his return from the old pulpit of St. Peter's, now in use, and nearly fifty years later he preached his last sermon from the same place. He was succeeded as rector by Bishop DeLancey, Bishop Odenheimer, Dr. Leeds, Bishop Davies, Dr. Vibbert, and Dr. Parks, in the order named. The list of her assistant ministers includes the names of Sturgeon, Duché, White, Coombe, Blackwell, Bond, Abercrombie, Kemper, Milnor, Muhlenberg, DeLancey and Odenheimer. One of them, Dr. Coombe, who was a celebrated orator and author, afterwards became a prebendary of Canterbury Cathedral and chaplain to the Earl of Carlisle. Another of them, James Milnor, had been a member of Congress from Pennsylvania. Dr.



WASHINGTON READING THE DUCHÉ LETTER.

Muhlenberg, the author of "I would not live alway," was the founder of St. Luke's Hospital and St. Johnland in New York, and Robert Blackwell, who succeeded Dr. Coombe, was Chaplain of the First Pennsylvania Brigade at Valley Forge.

Levi & Henry Bland

OLD BLANDFORD CHURCH, VIRGINIA.

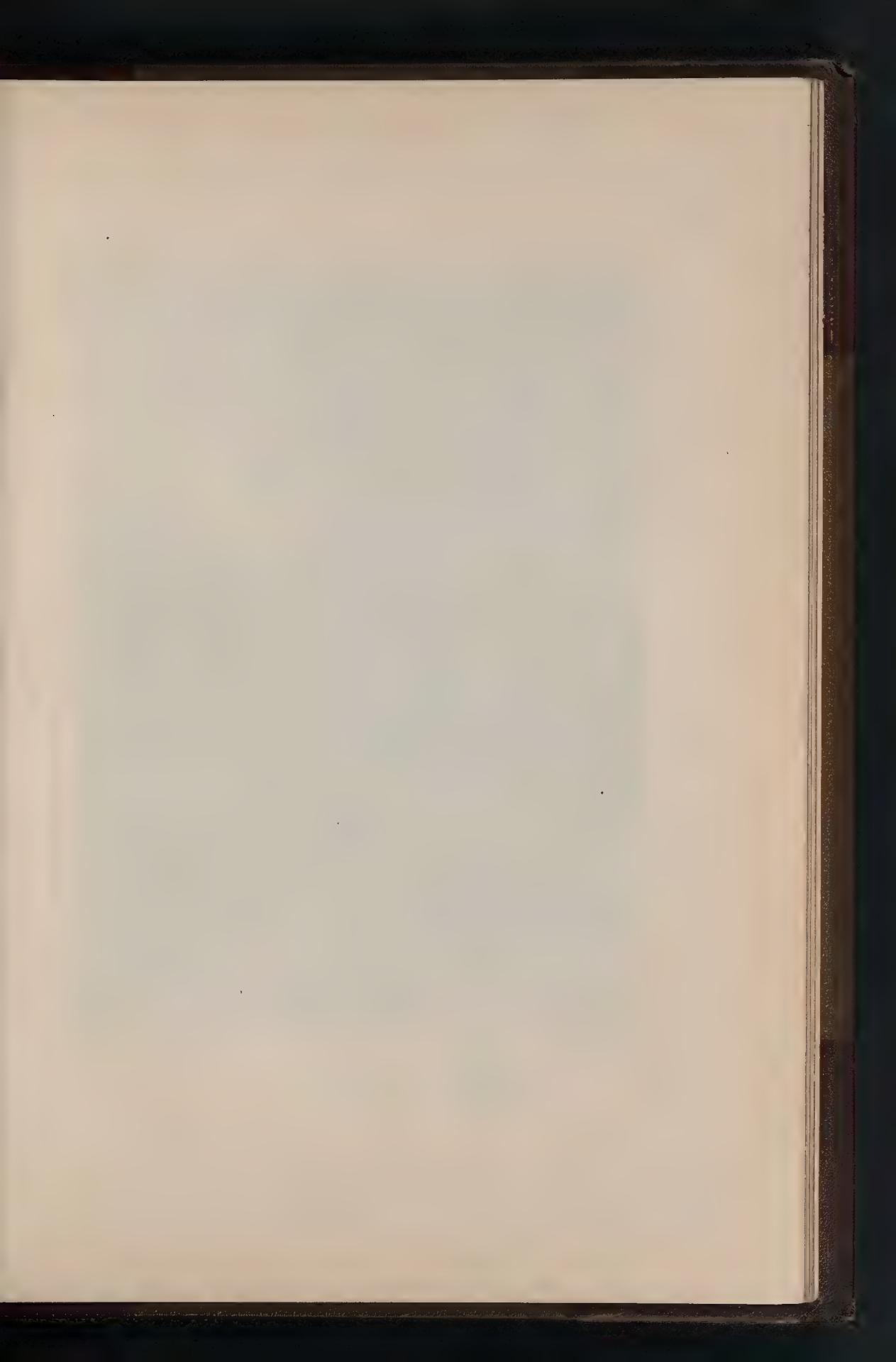
IN 1654 Theodoric Bland, a merchant of Spain, originally from the Parish of Orton, England, came to Virginia and settled at Westover, a well-known seat on the James river. Here he built a church, and in addition made a gift of ten acres of land, a court-house and a prison to the county, or plantation. The church has long since fallen away and the worshippers who knelt at its shrine scattered years ago, but he sleeps in the Westover church-yard. One of the King's Council, he was in fortune and understanding inferior to none in the colony. He married Ann, daughter of Richard Bennet, governor of the colony during the Cromwellian Protectorate. From them are descended illustrious men and women : Richard Bland, of Jordans, known as the "Antiquary of Virginia," and for his writings, "Enquiry into the Rights of the Colonies" and other papers, was pronounced by Thomas Jefferson "the wisest man south of James river;" Theodoric Bland, of Cawsons, whose marriage with Frances Bolling resulted in Theodoric the younger, of Revolutionary fame, a member of the first Congress under the new Constitution at New York, and the friend of Washington. This one of the Blands died childless, but his many fair sisters were variously and highly connected, notably Frances Bland, who became the mother of John Randolph of Roanoke, and of two Judges, Henry St. George, and Nathaniel Beverley Tucker. Wherever the blood of Bland appears it has served to enrich the streams with which it has mingled, and to-day, under different names, members of this family may be found in the halls of Congress, on the Bench, at the Bar, in the schools of medicine, in the pulpit, and in the field of letters.

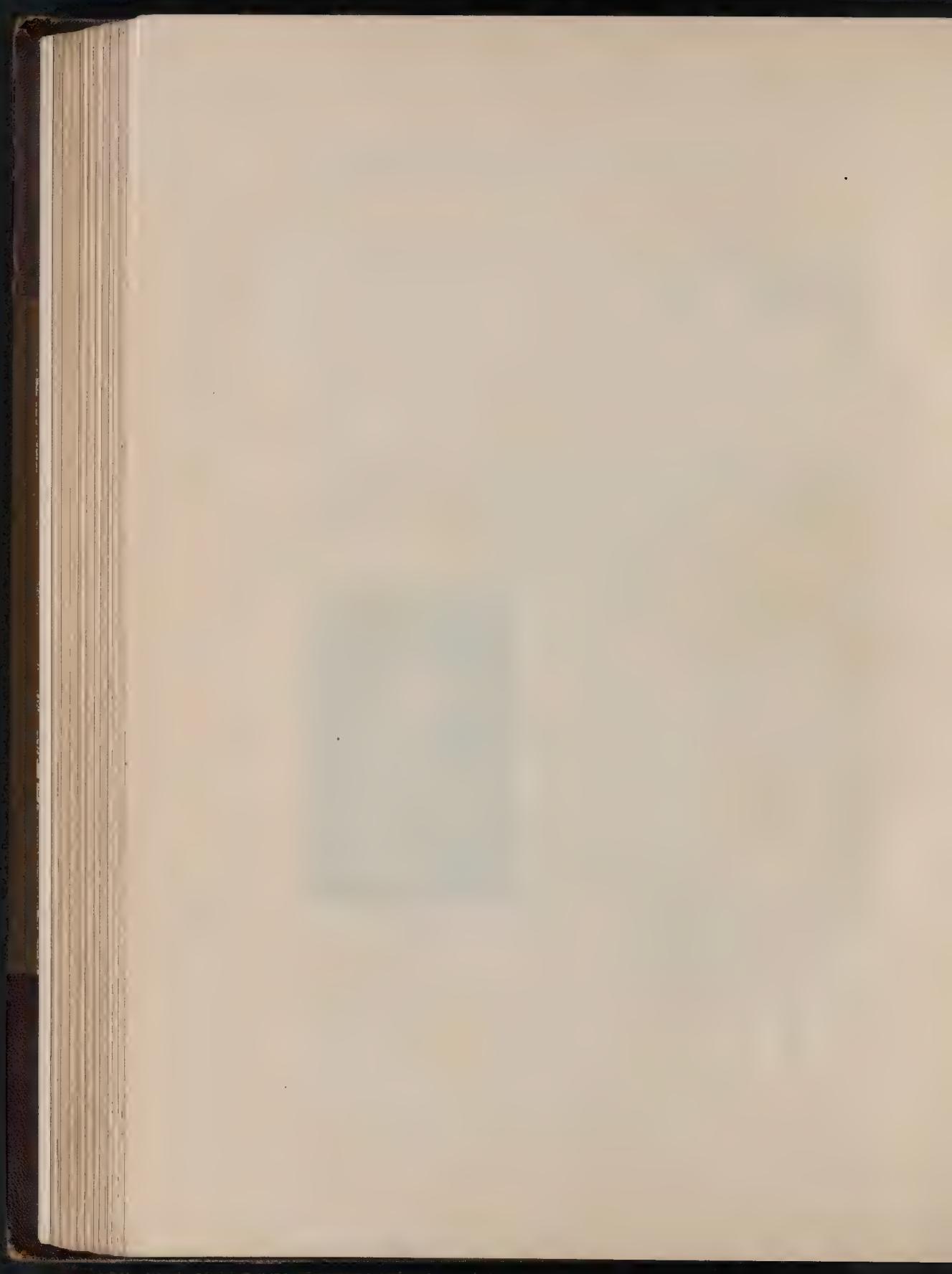


JOHN RANDOLPH OF ROANOKE.

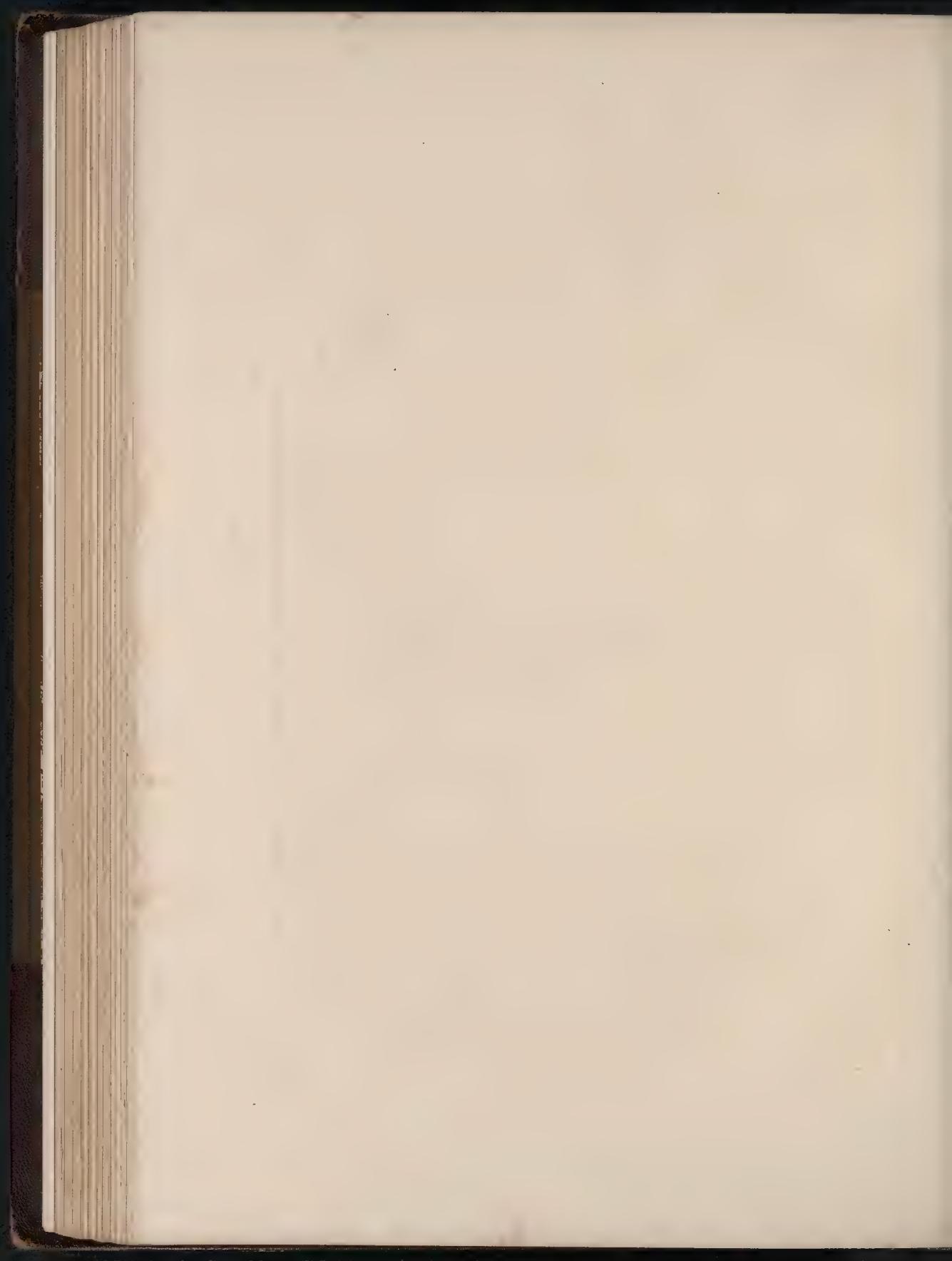
A female member of the family was the ancestress of Lord Nelson, the hero of Trafalgar. In the reign of "Bloody Mary" the Rev. John Bland suffered martyrdom at the stake in Canterbury for adherence to Protestant opinion. It will be seen from this résumé that the family of Bland for about six hundred years has been one of distinction and influence. It should not therefore be a matter of surprise that a town and even a church should bear their name.

In the year 1733 the Church Wardens of Bristol Parish were directed to make arrangements to purchase an









acre of land on Well's hill, overlooking the Appomattox river, and to contract for building a church which should be of brick, "sixty by twenty-five in the clear, fifteen feet from the spring of the arch to the floor, which was to be eighteen inches from the highest part to the ground, three bricks thick to the water table, and two and a half afterwards; the aisle to be six feet wide and laid with Bristol stone, a gallery at the west end," which is still standing, "with a window in the same as large as pitch will admit. The floor to be well laid with good inch and a quarter plank, the pews to be framed and the fronts to be raised a panel and a quarter around, with a decent pulpit and a decent rail around the altar place and a table suitable thereto as usual; the roof to be covered with plank and shingled with good cypress heart shingles, with cornice eaves, large board eaves and suitable doors; the work to be done in the best plain manner. Major Robert Bolling, William Poythress and William Starke to superintend the building." The brick church arose on the hill and was finished in 1736. At its base lots and streets were laid out and the town of Blandford incorporated. Wharves piled high with hogsheads filled with tobacco extended out into the river, and after the union of Scotland and England a trade sprung up between the former country and Blandford on the Appomattox. Vessels ploughed the waves, while under them ran a stream gushing out at either end into fountains whose golden sprays enriched alike the Glasgow merchants in their scarlet robes, big wigs and heavy purses, and the Virginia planters, whose wives and daughters walked in silk attire.

Under the management of Sir William Skipwith, Samuel Gordon, William Poythress, Peter Bland, John Bland, Patrick Ramsay and Robert Bolling, the owners of lots were required to build commodious dwelling-houses, and many were the delightful homes that adorned the streets of Blandford; while here and there along the rivers were dotted those seats, or manor houses, whose history became a part of that of Virginia as illustrating the character of her people for hospitality, refinement and culture. Vessels came and went; those bringing in the luxuries of Europe, these carrying out the great staple, tobacco, held in such abhorrence at its first introduction into England that James I. wrote a philippic against it. Nor can it be forgotten that on one occasion Sir Walter Raleigh was deluged with ale by one who, seeing him enveloped in smoke, supposed him to be on fire, while in truth he was only taking a soothing pipe. But old times were changed, and tobacco had come to be a great factor, taking the place of money in the payment of the salaries of the clergy, and stringent rules were passed for its cultivation. Many Scotchmen came and settled at Blandford and rarely returned to the old country. As the years went by, most of them went up the long hill crowned by the church, never to come down again. There they sleep the long sleep that knows no waking, bearing on their breasts armorial arms, pledges of their gentle birth. As Blandford cemetery became more populous, so Blandford the town declined. Swallowed up long ago by the sister city of Petersburg it is now but a suburb of the more prosperous town and a burial-place for her dead. The old Church of Blandford is now not only a ruin but a sacred shrine, the Mecca of the antiquarian and the inspiration of the poet. With sightless eyes the vacant windows seem to look out from the mantling ivy upon the surrounding desolation. Cedar trees rear their heads and cast a sombre shade well befitting the sleeping place of generations whose quiet is only broken by the plaintive cry of the whip-poor-will, or the exultant strains of the mocking-bird.

The walls of Blandford have, however, echoed to other sounds. Grand coaches, drawn by blooded horses, driven by liveried coachmen, from Cawsons and Cobb, Matoax and Center Hill, Whitehall and Aberdeen, have opened their panelled and emblazoned doors to let out the grace and beauty of these far-famed country-seats to worship God in the square high-backed pews, to hear, perhaps unmoved, the exhortations of the Revs. Robert Ferguson or Eleazar Robertson, or to be startled into thought by the "electrical eloquence" of Whitefield. Nor have these walls been deaf to the calls of patriotism; they have reverberated to the bugle's stirring peal and quivered under the cannon's ceaseless roar. During the war of the Revolution, April, 1781, the heights beyond Blandford were successfully held for several hours by the militia in command of Capt. House, of Brunswick, against 2500 British under General Phillips, who lost his life here, leaving his bones to the shelter of that soil he had come to desolate with the sword. No stone in Blandford cemetery marks the place of sepulture of this "proudest man of the proudest nation of the earth."



FRANCES BLAND, THE MOTHER OF JOHN RANDOLPH

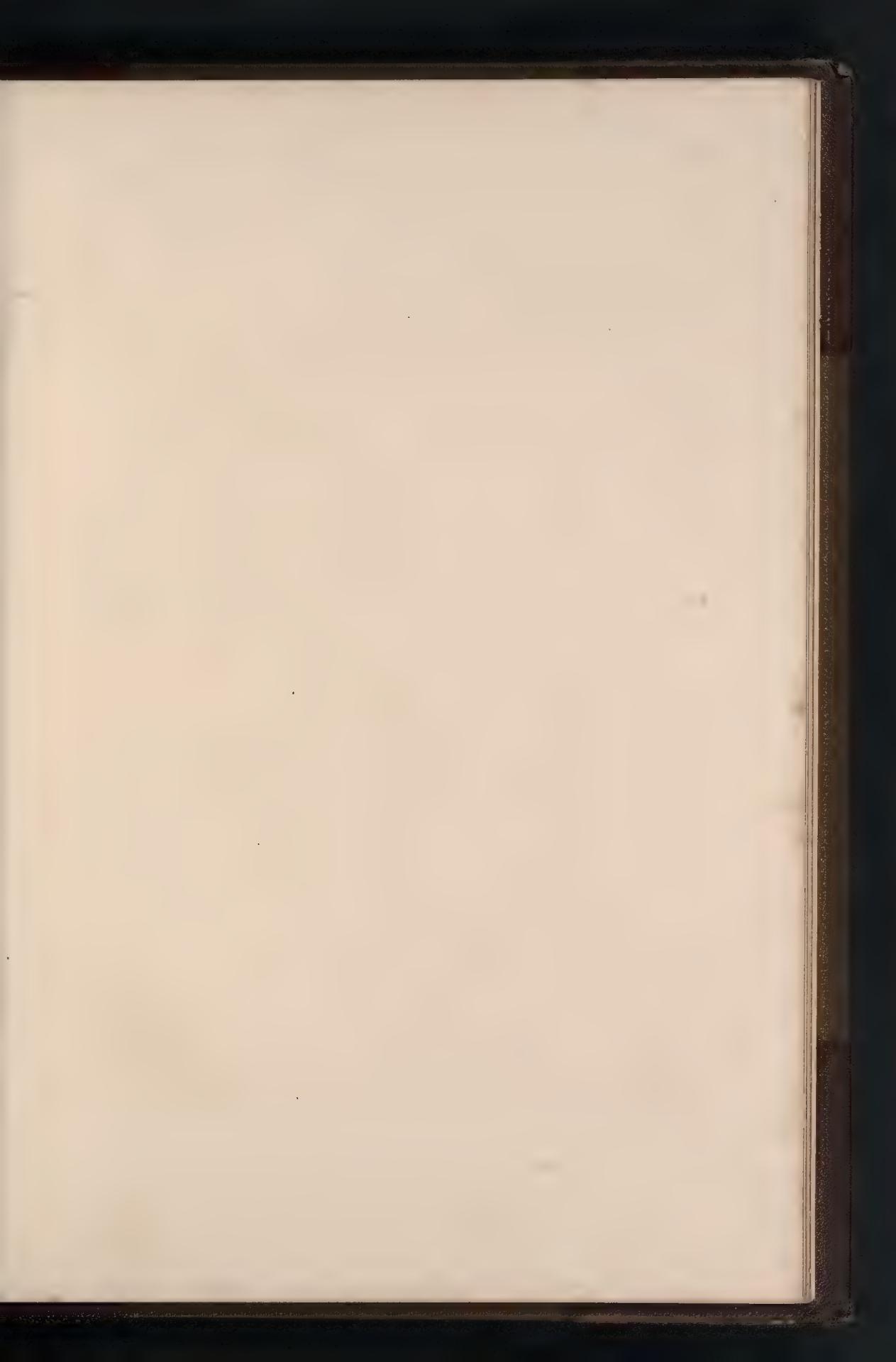
Again, in 1864, not far from this spot, the Crater opened her insatiate maw and swallowed her thousands. The crack of the sharp-shooter's rifle was heard, as he picked off the solitary sentinel at his post, with the storm of shot and shell that shrieking passed over her walls and burst upon the doomed city—sounds like these have swept in rushing waves over the ruins of Blandford, but failed to reach the dull cold ear of death. Those who three-quarters of a century before laid down their lives to achieve the independence of the Colonies were not awakened by the unnatural, fratricidal strife that filled the land with blood. Peace! Let them rest.

"We give in charge
Their deeds to the sweet lyre : the Historic Muse
Proud of her treasure, marches with it down
To latest times."

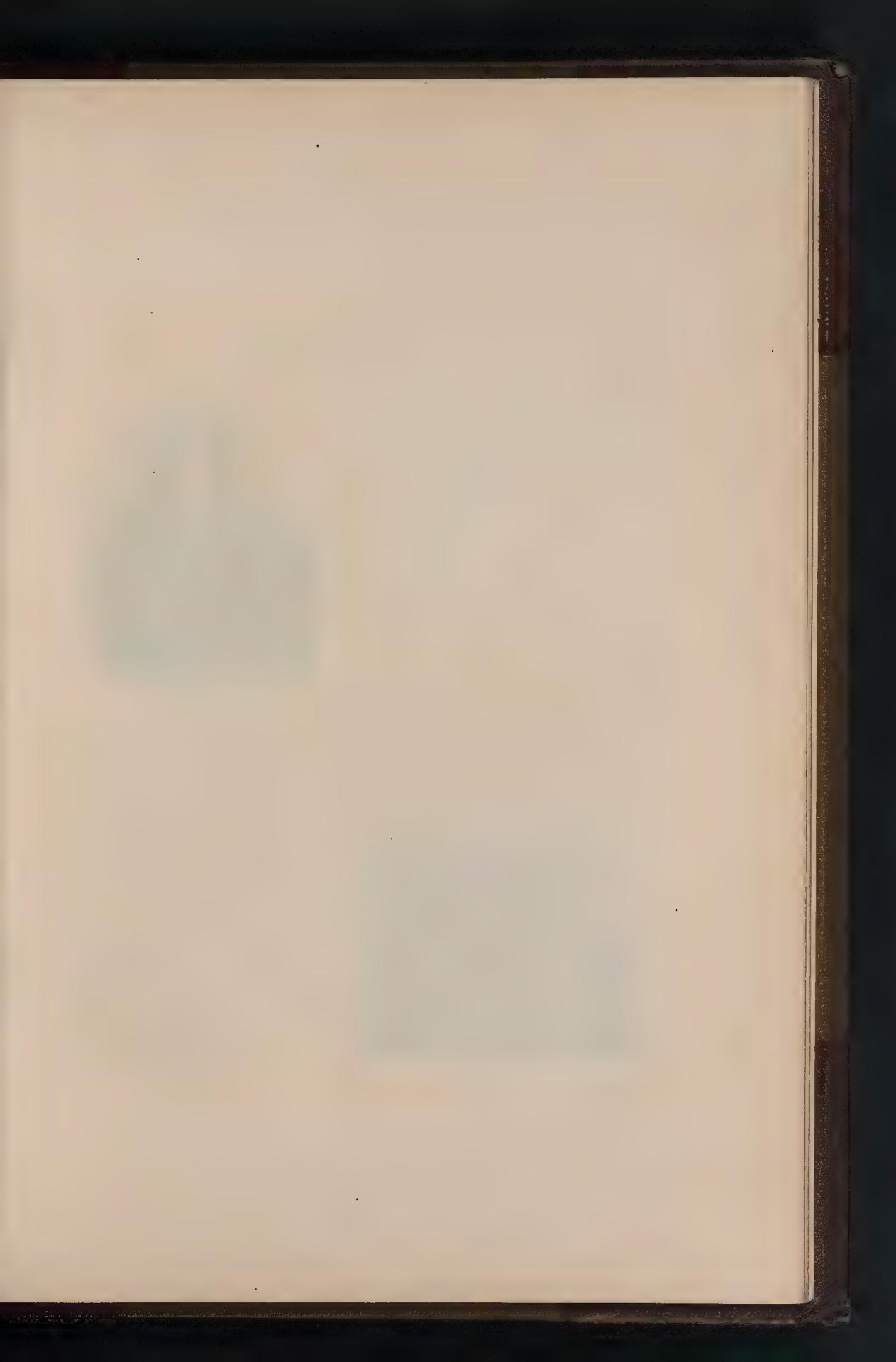
Cynthia B. T. Coleman

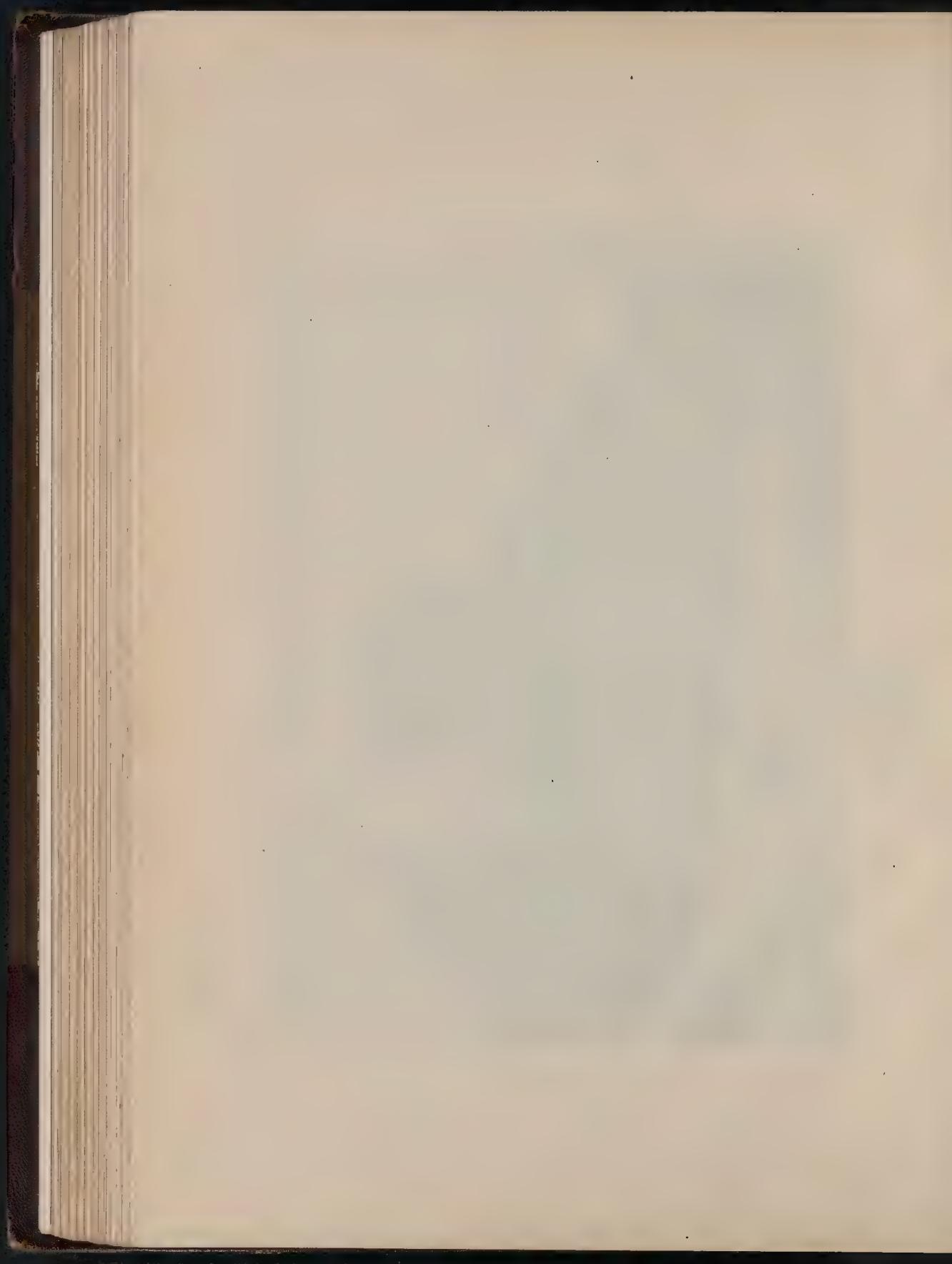


AN OLD TOMBSTONE IN BLANDFORD CHURCH-YARD









KING'S CHAPEL, BOSTON, MASSACHUSETTS.



REV. JAMES FREEMAN

THE congregation occupying King's Chapel now belongs to the Unitarian denomination; originally it was a parish of the Church of England. The change of faith took place in 1786, when the Rev. James Freeman became the minister. The parish was organized in 1686, just a hundred years before, by adherents of the English Church, and a wooden building was erected in 1689. This was subsequently enlarged in 1710, and later it was taken down to make room for the present edifice, which was intended to be the finest place of worship in His Majesty's dominions in the New World. It was built of granite taken from the famous Quincy quarries which were then opened for the first time. The original plans included a tall spire, but the funds were not sufficient. Governor Shirley, who contributed largely to the building-fund of the new church, laid the cornerstone August 11, 1747.

It will be seen how difficult it was for the English Church to gain a foothold in Puritan Boston when over sixty years elapsed from the first settlement to the time of the organization of this parish. There were many members of the English Church in the colony at different periods, but they were not permitted to absent themselves from the established religious observances until the arrival of the Rev. Robert Radcliffe. Reluctant permission was then granted the church-folk to occupy the library in the Town House for holding

services according to the usages of the Church of England until they could provide for themselves a better place. The occupancy of the Town House continued through the summer and autumn of 1686, when Governor Andros demanded that the Old South Meeting House should be opened for the Church of England services. The demand was acceded to by the Puritan congregation most unwillingly. At the end of the third year the Churchmen had built themselves an edifice which became known as "His Majesty's Chapel," and later on as "Queen's Chapel" in honor of Queen Anne. It was opened for service June 30, 1689, when the Old South was relieved of its unwelcome occupants. A curious instance of poetic justice occurred at an after period, for when the Old South was in a state of dilapidation, owing to its having been turned into a riding-school by the British troopers of the Revolution, the Puritan congregation, at the invitation of the wardens, took possession of the then deserted Chapel, and used it for some five years, until their own building was repaired.

The erection of the wooden building of 1689 was a sore grief to the Puritans. When Judge Sewell was asked to sell the land opposite, so that the building might be put there, he refused. "No," said he, "that land formerly belonged to Mr. Cotton, the Non-Conformist exile from his mother Church. He would not wish his land to be used for such a purpose." We can hardly understand the bitterness of the opposition made to Episcopacy, nor the consternation of the Puritans when they saw the surpliced priest, the organ, the cross, the ritual and the observance of the Church's holy-days. As one



THE TOMB OF GOVERNOR WINTHROP.



THE PULPIT

joined by others, renewed here the previous forms of worship under a lay reader, Mr. James Freeman. After a while Mr. Freeman informed the congregation that his opinions had undergone such a change that he found some parts of the liturgy inconsistent with his present views, and offered them an amended service-book. These changes were adopted in 1786, and consisted mainly of the omission of such parts of the old service-book as involved the doctrine of the Trinity. Even after the adoption of this new liturgy the congregation considered themselves to be Episcopalians, and sought Episcopal ordination for Mr. Freeman. Various attempts were made to induce Bishops Seabury and Bass to admit him to holy orders, but in consequence of the radical doctrinal departures of minister and people, ordination was refused. In 1787 the senior warden of the congregation took the unusual course of ordaining Mr. Freeman to be "the rector, minister, priest, pastor, teaching elder and public teacher" of their society. An act so contrary to all the theories held by the Episcopal Church excited violent remonstrances, but all to no avail, and thus the oldest parish in Boston ceased to be numbered among the Episcopal parishes, and became the First Unitarian Society in America.

"It was," said Phillips Brooks, "a severe blow to the Church, which was with such difficulty struggling back to life, that one of the strongest of her very few parishes should thus reject her creed, and abandon her fellowship. The whole transaction bears evidence of the confusion of the ecclesiastical life of those distracted days." Unitarianism in some form was present then in other religious bodies, but it showed itself most decidedly in a congregation that could no longer use a liturgy in which the doctrine of the Trinity was set forth on nearly every page. In later years the changes from the ancient orthodoxy of the Congregational parishes to the views now known as Unitarian, were equally decided, some of these organizations discarding the faith of their fathers and accepting Unitarianism in some of its aspects. The changes occasionally produced confusion and lawsuits, or were so gradual as to be almost imperceptible.

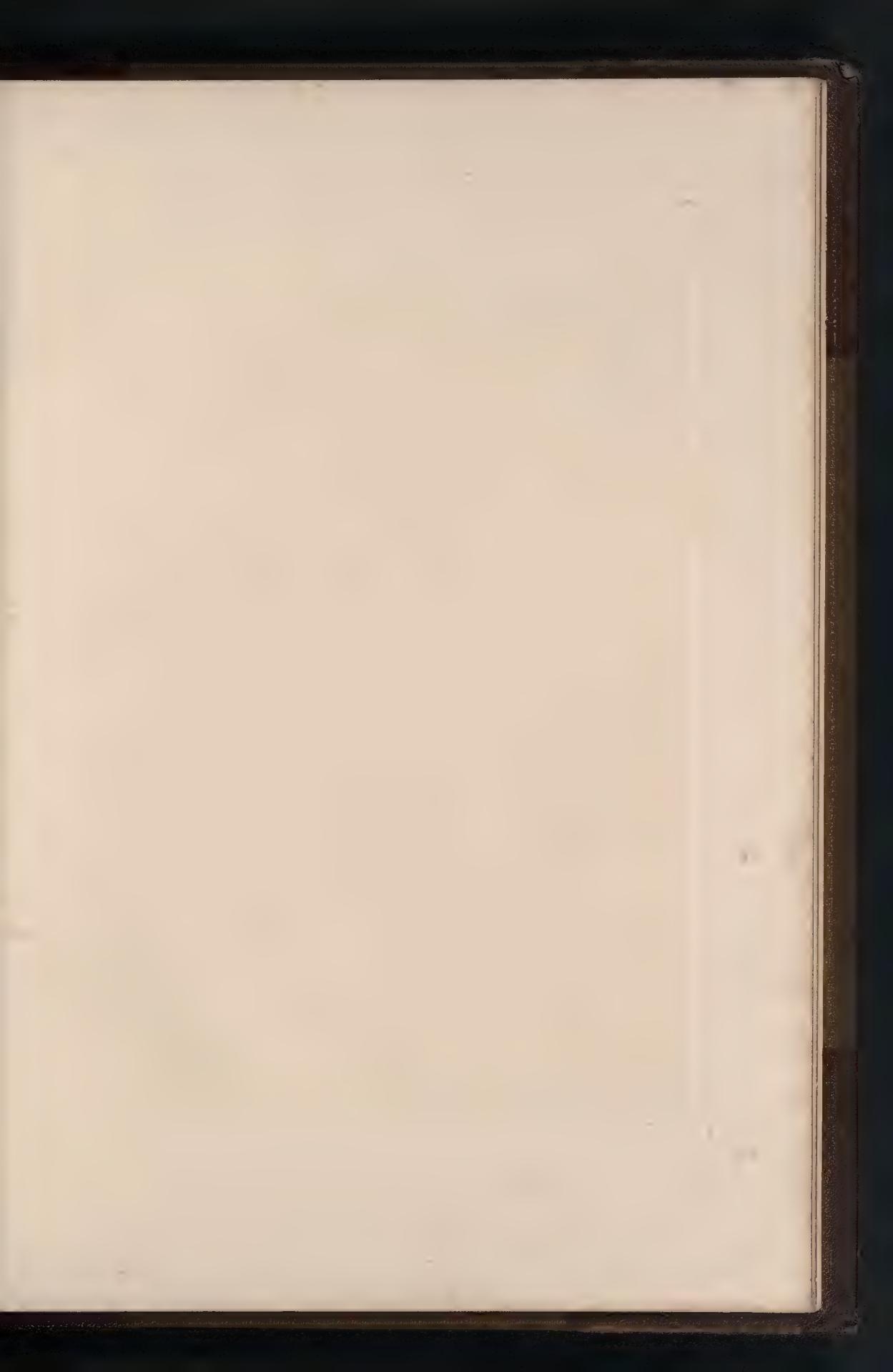
writer has said, "The new generation of Puritans here, nursed amid rough, stern scenes, without the gentle and gracious memories of their fathers of the dear old English homes, had stiffened into more hardness and rigor in their religion." "And yet," the same writer adds, "the English Church and its associations came rightfully and opportunely. There was a constituency and material here for it; the servants of the monarch, people engaged in trade and commerce who had not severed their ties of love and loyalty to the mother-country, and not a few native born who preferred the ways of the mother Church."

The wooden edifice, and then the stone building, served the purposes of the Church of England here for nearly ninety years. Then came the war of the Revolution, extinguishing the power of England on these shores. The rector of the Chapel, Dr. Caner, and a large number of his parishioners, being loyal to the crown, left the country never to return again. The building escaped the destruction which was visited upon some of the Church of England edifices in other places. Although the inhabitants smarted under the defilement of their meeting-houses in Boston by the British troops, they would not retaliate by injuring King's Chapel, and so it remained.

At the end of its occupation by the Old South congregation the remnant of the former proprietors of the building,

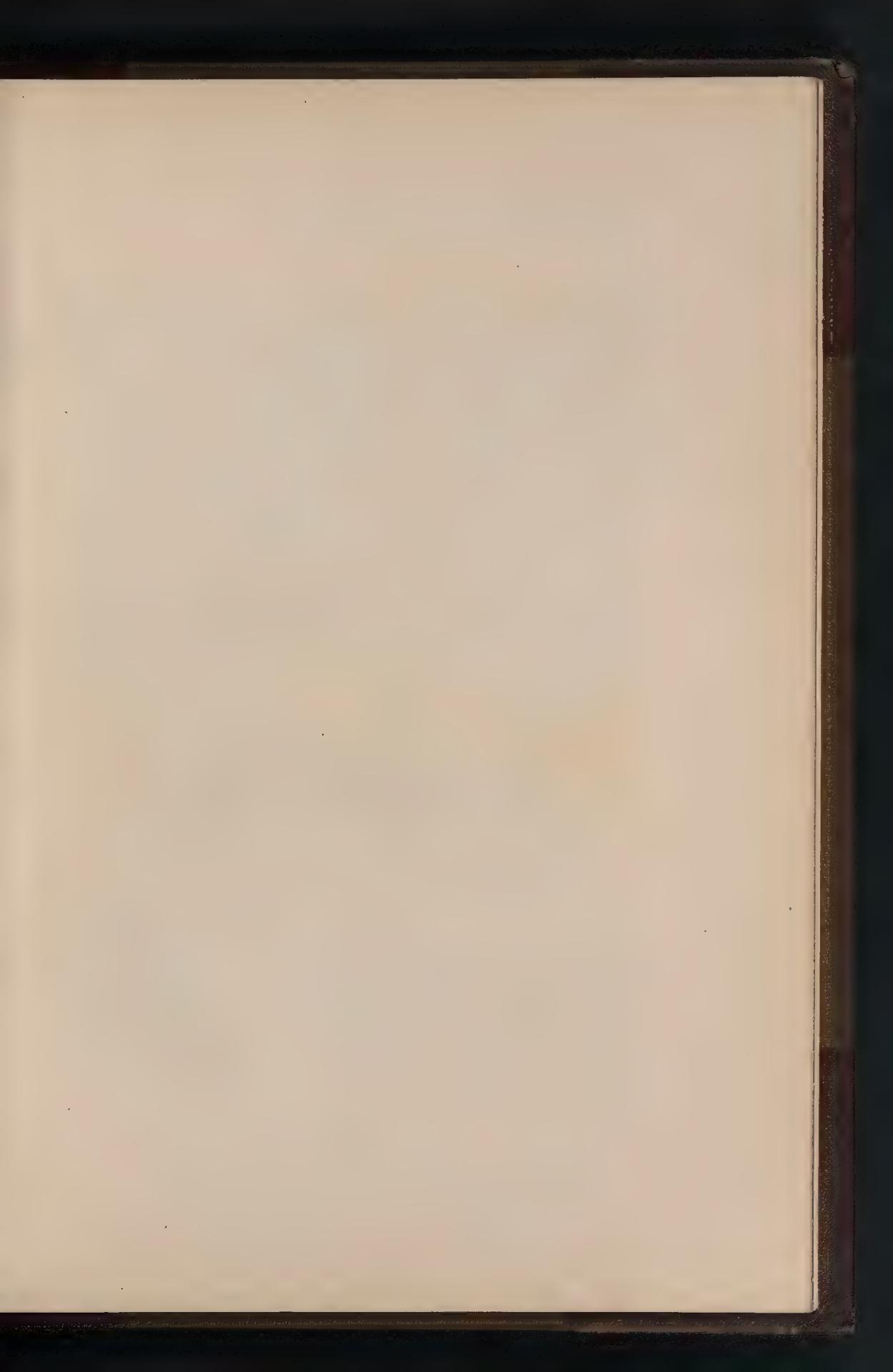


INTERIOR—SHOWING THE OLD ORGAN





M.M. Taylor





King's Chapel has always occupied a prominent position in Boston, both for the learning of its ministers and because of the elements composing its congregations, and we can readily fancy the assemblage of worshippers once found within its walls, the rich costumes and striking groupings of a picturesque age. We can well fancy the stately services, and the varied occasions when its doors were thrown open. "Up this aisle," said Dr. Eliot, "there came processions very plain to memory's sight, some joyous and some mournful, coming to wedding, to christening and to funeral. Seven generations have had precious associations with this ancient church." Who can picture the smiles and tears, the happiness and the grief its two houses on this spot have witnessed? In the west gallery of the old building was the first organ that ever pealed to the praises of God in this country. In the pulpit was a quaint hour-glass to warn the preacher against a too great length of sermons, and at the east end the altar-piece whereon were the Commandments, the Creed and the Lord's Prayer. The new building received a noble organ whose keys Handel touched before it came here. The altar gleamed with silver plate, the gift of three Kings. In the grave-yard adjoining the chapel are the tombs of some great men of the Massachusetts Bay Colony, and among them is that of Governor John Winthrop, who died in 1649.

Among the many solemnities witnessed within its walls there are two which loom up with special prominence. One was the bringing of the body of the martyred Warren from Bunker Hill, where he fell, for the burial services; and the other the bringing here for their burial the first of the fallen of the Massachusetts regiment in the opening of the civil war. "When this house was built it stood near the western limit of the population of Boston," says its historian. "The great hill which rose with its beacon just beyond, like a wall held back the tide upon this side, and the church sat as a queen among the happy homes of its people that nestled in the crooked lanes and streets of the old town. Probably there was hardly a house in the parish so far away as not to hear the deep note of the bell calling to worship in the profound hush and Sunday quiet of the town. Only those dignitaries who came in state in their chariots from the suburbs were beyond its reach." Now, however, the great city stretches far beyond, and the vicinity of this venerable edifice is the scene of busy activity. As the crowds go hurrying by and see these ancient walls, and the houses that the grave-digger has reared beside it, King's Chapel seems like the chapter of a quaint volume that somehow has been bound in with the new book of to-day. Although no longer standing in honor of an earthly monarch, the name King's Chapel is retained in token of loyalty to "The King of Kings."

Geo W Shars



A PICTURE OF NEW YORK MADE IN 1650, SHOWING THE CHURCH IN THE FORT.

THE COLLEGIATE CHURCH OF NEW YORK CITY.

THE Reformed Protestant Dutch Church of the City of New York, now familiarly known as the Collegiate Church, was the first regularly organized church on Manhattan Island, and is the oldest Evangelical Christian church on this continent. In January, 1628, two years after the West India Company had established its colony at New Amsterdam, the Rev. Jonas Michaelius sailed for the new settlement, having been appointed to labor there by the Synod of North Holland. The first religious services were held by him in a large upper room over the horse-mill, which ground the colonists' grain; but in the spring of 1633 the Rev. Everardus Bogardus, having succeeded Domine Michaelius, a church was erected—a plain wooden building on the banks of the East river in what is now Broad street, between Bridge and Pearl. In 1642, during the reign of Governor Kieft, the colony had so far increased that a new church was imperatively needed. It was built that year, of stone, with a roof of heavy split oaken shingles. It had a conspicuous tower which was surmounted with a rooster for a weather-vane. On the bell which hung in the tower was inscribed: "Dulcior E nostris tinnibus resonant aer. P Homony me facit 1674."

On one of the old houses near the Battery, is a large bronze tablet with the following inscription: "The Site of Fort Amsterdam, 1626. Within the fortification was erected the first substantial church edifice on the Island of Manhattan." The learned and pious Patroon de Vries has given us an interesting account of how it came to be built: "As I was every day with Commandant Kieft, I told him as he had now made a fine tavern, that we also wanted very badly a church; for until then we had nothing but a mean barn to worship in. Whereupon I told him I would contribute one hundred guilders and he as Governor should precede me, whereupon he consented and chose four kerch masters to superintend the building. John and Richard Ogden agreed to build the same of stone for 2,500 guilders, say 416 pounds." This church was 70 feet long, 52 feet wide and 16 feet high, with a peaked roof and tower. The "Church in the Fort," as it is now called, was then known as St. Nicholas Church. It accommodated people for over fifty years, its stone walls often serving as a rallying place and refuge in many an alarm of Indian foray and massacre.

On the front of the church was a stone tablet with this inscription: "A. D. 1642, W. Kieft being Director-General, this congregation has caused this temple to be built."

By 1691, however, the congregation had become dissatisfied with the old church. It was too small for the increasing numbers. Steps were therefore taken by the Consistory,—a body composed of the minister, the elders, and the deacons,—to build a new church on what was then called Garden street, now Exchange place. The peach orchard and flower garden of Mother Drisius then abutted on this road, and in the former a site was purchased and the church erected. It was dedicated in 1693, and by some authorities is claimed to have been the finest church edifice then in the colonies. It was built of brick in the form of an oblong square, with a large steeple on a square foundation, large enough to admit of a room over the vestibule for the meetings of the Consistory. The windows were long and narrow, and fitted with small panes of glass set in lead, on which Master Gerard Duyckinck had burned the coat of arms of the principal parishioners. The bell, pulpit and furniture of the old church were transferred to the new, and many escutcheons of leading families were hung against the walls. For plate, the people contributed silverware and money, which was sent over to the silver-workers of Amsterdam, who hammered out for them a communion set and large baptismal bowl. This bowl is still in use. It

bears an inscription in old Dutch characters of which the following is a literal translation: "In mere water put no trust; it were better never to be born. But see far more in Baptism, by which man comes never to be lost. How Christ with His precious blood cleanses me from my sins, and by His Spirit makes me live and washes my foul misdeeds."

For nearly forty years the Garden Street Church, as it was called, was the only church of this faith in this city. Services were conducted in the Dutch language and after the custom of the fatherland. It had a bare, plain interior, a very high pulpit, and above that, a huge sounding-board. It is probable that the first organ used in New York sounded its notes within these walls, for in 1720, Governor Burnet brought one over and presented it to this church. Until the English occupation in 1664 it was the custom for the burgomaster and schepens, in their black robes, to go in procession to the church, headed by the koeck and his assistants bearing the cushions for the official pew. The ziektrooster, who was also schoolmaster, read the morning lesson then followed the sermon, the dominiue preaching with the hour-glass before him, and knowing that if he exceeded the hour limit it would be the duty of the ziektrooster to remind him of it by three raps of his cane. At the conclusion of the sermon, the koeck inserted the public notices to be read in the end of his mace and handed them up to the minister. This duty performed, the deacons rose in their pews, the dom-



THE OLD GARDEN STREET CHURCH, BUILT IN 1693.



THE HISTORIC BELL, CAST IN 1731.



INTERIOR OF THE CHURCH AT FIFTH AVENUE AND TWENTY-NINTH STREET, NEW YORK.

site. Five years later the congregation separated known as the "South Dutch Church," which name is still retained although now located four miles north of their original place of worship. Their old church was entirely destroyed in the great conflagration of 1835.

Of the Collegiate Churches the Middle Dutch Church plays the most important part in their history. It was a spacious edifice one hundred by seventy feet within the walls; its ceiling being an entire arch without pillars. It had a bell tower at the north end and the spire as usual was surmounted with the rooster for a weather-vane. It has been the theatre of several interesting events. In 1764 it was the scene of an innovation which had been the subject of no little discussion both in the Consistory and without. Heretofore the services in the Reformed churches had been conducted in Dutch, but the English language had now become so universal that it was deemed necessary to make a change. The Rev. Dr. Laidie was called as the first English minister, and preached the first sermon in English, in the Middle Dutch Church, in 1764. The singing, however, was in Dutch, and was conducted by Jacobus Van Antwerp, the fore singer, the congregation being unaccustomed to English Psalmody.

On September 16, 1776, as a result of the battle of Long Island, the British took possession of the city. One of their first acts was to seize the churches, despoil them of their furniture and turn them into hospitals, riding-schools, barracks and prisons. The English appeared to have taken particular delight in occupying the Dutch churches for military purposes, because of the loyalty of the Dutch to the Continental cause. The Middle Church was first used as a prison and afterwards as a riding-school by the British dragoons. It was restored and refurnished after the Revolution, and was kept in constant use until 1844, one hundred and fifteen years, when it was leased to the General Government for a post-office. In 1882 it was sold to the Mutual Life Insurance Company of New York. On Cedar street near Nassau a bronze tablet has been recently put up to mark this historic spot; it is thus inscribed: "Here stood the Middle Dutch Church, erected 1729; made a British military prison 1776; restored 1790; occupied by U. S. P. O. 1845-75."

ine delivered a short homily on the duty of remembering the poor, and the deacons passed through the congregation, each bearing a long pole on the end of which a small black velvet bag was suspended to receive the alms of the charitable. This done the people were dismissed, and the poor schout-fiscal was relieved of his irksome task of patrolling the streets, wand of office in hand, closing the doors of all tap-rooms and chastising such boys and negro slaves as he found indulging in games.

The Garden Street Church, often called the South Dutch Church, did not long figure as the parent or principal church; another quite as notable in the history of the city was erected by the order of the Consistory, on Nassau street between Cedar and Liberty streets, in 1729, to which they gave the name of the *New Dutch Church*, and the other naturally became known as the *Old Church*. These names were retained for forty years until it was decided to erect still another further north, when the New Church was designated the *Middle Church*, and the others respectively the *South Church* and *North Church*, by which names they were always afterward known. The Garden Street Church continued in active use until 1766, when it was enlarged and repaired. A generation later, in 1807, having stood a hundred and fourteen years, it was taken down and a more commodious edifice with a circular end erected on its



THE COLLEGiate CHURCH AND SCHOOL, SEVENTY SEVENTH STREET AND WEST END AVENUE, NEW YORK.

Probably the next in interest of the Collegiate churches is the one built in 1769 on William street, corner of Fulton. At that time William street was called "Horse and Cart" lane. The building was a large stone edifice in the Roman style of architecture with a commanding tower, and is illustrated in the etching accompanying this sketch. The ten Corinthian pillars which supported the ceiling were noticeable, for on each of them were gilded the initials of the generous contributors to the erection of the church. Above the pulpit hung the coat of arms of J. Harpending, who gave the land. In this church were two large square pews surmounted by a canopy, one on the right of the pulpit for the Governor, and the other on the left for the Mayor and Aldermen. During the Revolution the British soldiers took possession of this church, removed its furniture and turned it into a hospital and prison. It is believed that during the war the pulpit was taken to England; for in a parish church, there is one which was brought from America, and strongly resembles the one which once stood in the North Dutch Church. After the English evacuated the city the church was restored and reopened for worship, and was not again closed until 1875, when it gave place to a business warehouse. Here it was that, in 1857, the Fulton Street Noonday Prayer Meeting, which now has a world-wide reputation, had its birth. It has been maintained ever since by the Collegiate Church in a chapel on the same ground.

As the increase of commerce drove the resident population northward, it became necessary in order to preserve the strength and influence of the church, to again provide for another house of worship in a locality accessible to the people's homes; therefore in 1839 the church on Fourth street and Lafayette place was erected; at that time this was considered very far up town. It was built of granite adorned with twelve Ionic columns, each a monolith. The building resembled the temple of Erechtheus at Athens; the interior was very effective, especially its beautiful pulpit of statuary marble, pure white, and most chaste and simple. In the early life of this church it was customary to see the ministers walk on the Lord's day from their houses to the church in their black silk Geneva gowns. In the consistory room hung the large painted portraits of all the ministers in the succession, from Dominie DuBois, who in 1699 began his ministry by preaching in the "Church in the Fort," down to the present day. This valuable collection may now be seen in the present consistory room in the Forty-eighth Street Church. In 1887 the church was taken down, and to meet the present needs of this section of the city a beautiful Gothic church with church house attached, was erected on Second avenue and Seventh street in 1892. The memorial windows of stained glass, illuminated by electric light, are a feature of the building.

In order to keep pace with the continued movement of the uptown population, the Collegiate Church has erected since 1850 three other large church edifices. The church, corner Fifth avenue and Twenty-ninth street, was opened for worship in 1854, and still stands with its beautiful white spire pointing heavenward, holding its own against the inroads of mammoth business houses and hotels which are now crowding that great centre. It is built of marble, in the Romanesque-Gothic style of architecture. Near the entrance is a tablet, now nearly hidden with vines, which tells that the Collegiate Church was "organized under Peter Minuet, Director-General of the New Netherland, 1628, and chartered by William III, of England, 1696." A most memorable service took place in this building in 1878, when the church celebrated its quarter-millennial anniversary.

The church at Fifth avenue and Forty-eighth street was dedicated in 1872. Its style is the decorated Gothic of the fourteenth century, the flying buttresses and the elaborate carving about the entrances being especially noteworthy. The spire is one of the highest and most graceful in the city. In the tower hangs the old historic bell, cast in Amsterdam in 1731, and rung for many years in the tower of the old Middle Collegiate Church on Nassau street. When the city was captured by the British the bell was taken down and secreted, but was replaced after the evacuation; in the spires of the different churches in the march northward it has been rung on all national fete days, and it still calls the worshippers to service every Sunday.

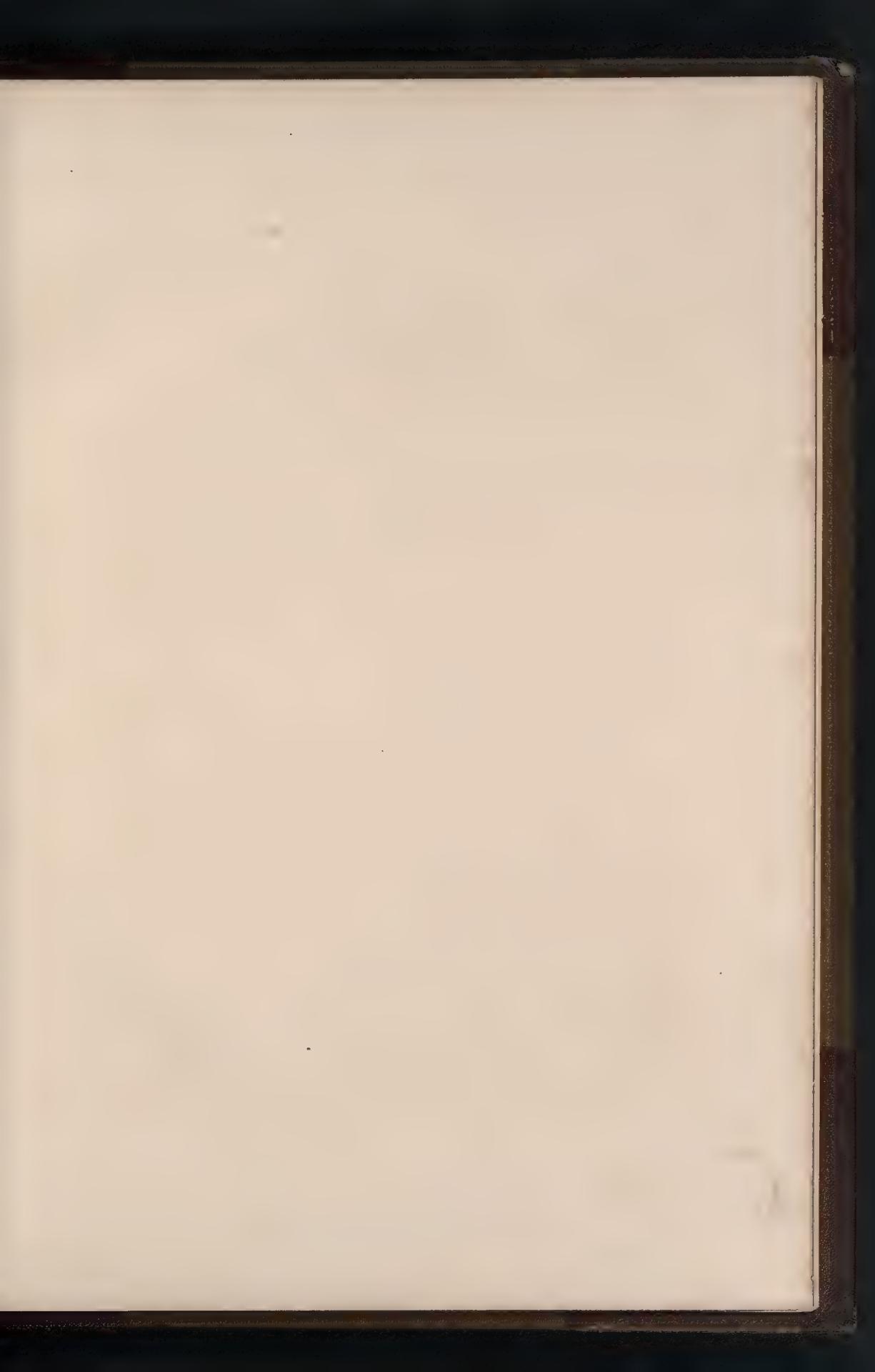
The last of these churches is situated at Seventy-seventh street and West End avenue, and was dedicated in 1892. On the corner-stone is inscribed: "Organized A. D. 1628; erected A. D. 1891." The style of architecture is the early Flemish, the interior being particularly beautiful. Immediately adjoining this church and chapel, is a picturesque building for the use of the historic Day School of the Collegiate Church, organized in 1633 in Fort Amsterdam, and therefore the oldest educational institution in America.

This completes the record of a church which has held its own in New York with an unbroken line of ministers and officers for over two hundred and fifty years.

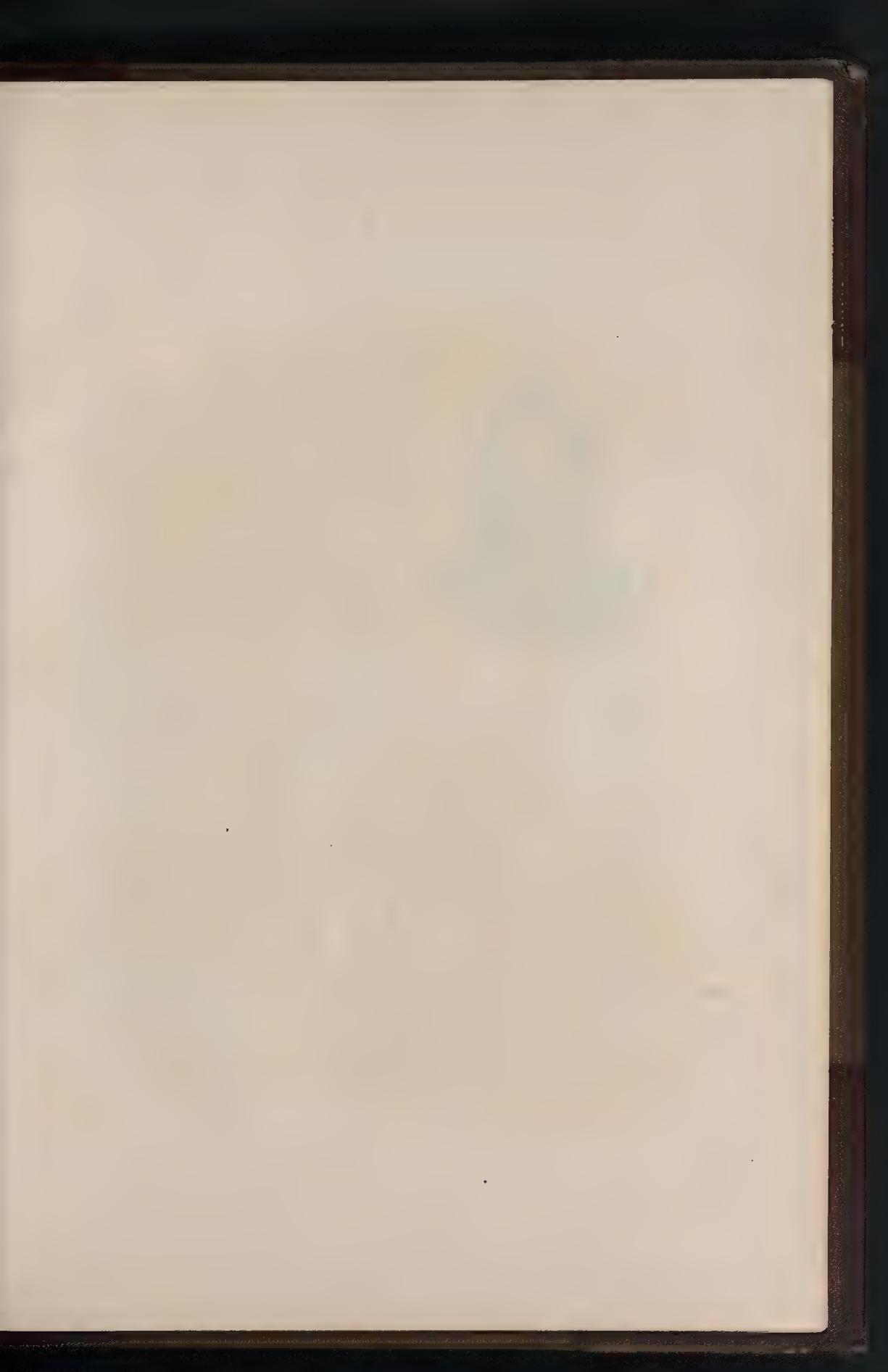
Charles Burr Todd



The Collegiate Church is a part of, and is in ecclesiastical connection with the REFORMED CHURCH IN AMERICA, whose doctrinal standards are: 1. The Belgic Confession. 2. The Heidelberg Catechism. 3. The Canons of the Synod of Dort. The governing bodies are: first, the Consistory; second, the Classis; third, the Particular Synod; fourth, the General Synod, which is the supreme judicatory of the church. The Collegiate Church is so named owing to the fact that several congregations which had sprung from the parent church, the "Church in the Fort," remained united with it under the control of one general Consistory, and the several ministers exchanged pulpits in rotation with their colleagues. The latter custom was discontinued some years since.









POHICK CHURCH, TRURO PARISH, VIRGINIA.

TRURO PARISH was instituted by Act of Assembly in 1732, the year Washington was born. The historic interest which invests Mt. Vernon, the seat of George Washington, Gunston Hall, the seat of George Mason, Bellevoir, the seat of the Fairfaxs, and Woodlawn, the seat of Lawrence Lewis, the nephew of Washington who married Nelly Custis, the grand-daughter of Martha Washington, is enhanced by the further fact that Pohick Church, at whose shrine they worshipped, still stands as a connecting link between the present and the past. On September 26th, 1769, a site was chosen by the Vestry for a new church, upon three acres and twenty-six perches of land, bought from Daniel French for one guinea per acre, and a contract was concluded with D. French for building the same.

These are some of the provisions: The church was to be 60 feet long and $45\frac{1}{2}$ feet wide; the walls, 28 feet high, to be three bricks thick to the water table and two and a half afterwards; the bricks to be well-burned, 9 inches long and $4\frac{1}{4}$ inches broad and 3 inches thick; the outside bricks to be laid with mortar, two-thirds lime and one of sand, and the inside with mortar half lime and half sand; the corners of the house, the pedestals and doors, with the pediment-heads, to be of good white free stone, and the returns of the windows of rubbed brick; the doors and windows to have locust sills, eighteen lights in each window, of best crown glass; the roof to be covered with inch plank, well seasoned and lapped one inch and a half; the shingles to be cypress, 20 inches long, and show a modillion cornice on the outside and another cornice inside; the aisles to be laid with flag stones, well squared and pointed; the altar-piece to be 20 feet high and 15 feet wide with wainscot after the Ionic order; the floor of the communion-place 12 inches high and the communion table of black walnut; the Apostle's Creed, the Lord's Prayer and the Commandments to be painted on the altar-piece in black letters; the pulpit canopy and desk after the same order; the inside of the church to be ceiled and plastered, but no lime or clay to be put in the plaster; stone steps to be put to the church, and locks and hinges to the pulpit, pews, and communion-place.

*J. by & Collection of 6/6/14 \$100
Telle Fraction in Collector's Hands
66859*

*Truro Parish. - - Oct
By 1807 to be paid at 3% the 1st of April
66859*

*61614 \$13.910
3696
65510
15.32
66859*

Ordered that the vestry proportion the Parish Day when to shall receive the Rent of Pohick
Ordered that George William Fairfax of George Washington
Esq; be appointed Church Warden for the ensuing Year
Ordered that he Udry meet at Alexandria on the Third Tuesday in March next in order to make and agree with Washington
and such other persons as he may desire to have
concerning the building a Church at or near the old Battle Church
and that the Church Warden advertise the same in the
Virginia and Maryland Gazette; be condemned for Wicks and
that it will be their expect of each Workman to produce a Plan
and estimate of the Expence.

*Chas Green
G.W. Fairfax Esq.*

AN INTERESTING PAGE FROM THE OLD VESTRY BOOK.
(See simile)



GEORGE MASON, AUTHOR OF THE BILL OF RIGHTS.

The Building Committee was George Washington, George Fairfax, Daniel McCarty and George Mason. The cost of the church was to be £877 current money of Virginia. On November 25th, 1772, twelve pews were sold. George Mason bought numbers 3 and 4 for £14 11s. 8d. each; George Washington bought number 28, next to the communion table, for £10, and number 29 for £13 10s.; Daniel McCarty bought number 24 for £15 10s.; T.W. Coffey bought number 5 for £14 13s.; G. W. Fairfax bought number 21 for £16; Alexander Henderson bought numbers 22 and 23 for £26 13s., and A. Manly, number 30 for £15 10s. Number 15 was vested in the Rectors of the church forever. Martin Colburn bought number 13 for £15 10s. Deeds were given to each purchaser and recorded. The Vestry ordered that the upper pew in the south aisle be appropriated to the use of the magistrates and strangers,

and the opposite ones to the use of their wives, and the two pews between to the vestrymen and merchants and their wives; eight pews were assigned to the most respectable housekeepers, the men to sit in the pews along the south wall, and the women along the north wall. Wm. Capen was employed to make a stone font according to the design suggested by the vestry for £6. This font was found by the writer a few years ago in use as a horse trough at a pump in the vicinity, and it was purchased and returned by him to the church.

It was also ordered that the church be furnished with a cushion for the pulpit and cloths for the desks and communion-table, of crimson velvet with gold fringe, and that Col. Washington be requested to import the same along with two folio prayer books, covered with black Turkey leather, with the name of the parish thereon in gold letters, and that Bernard Sears furnish Col. Washington with proper patterns. It was ordered that Bernard Sears gild the ornaments, within the tabernacle frames, with gold dust given by Col. Washington. It is very suggestive to note the interest taken by such men as Washington and Mason in church work, more particularly in attending vestry meetings and the services of the church, as attested by Washington's diaries.

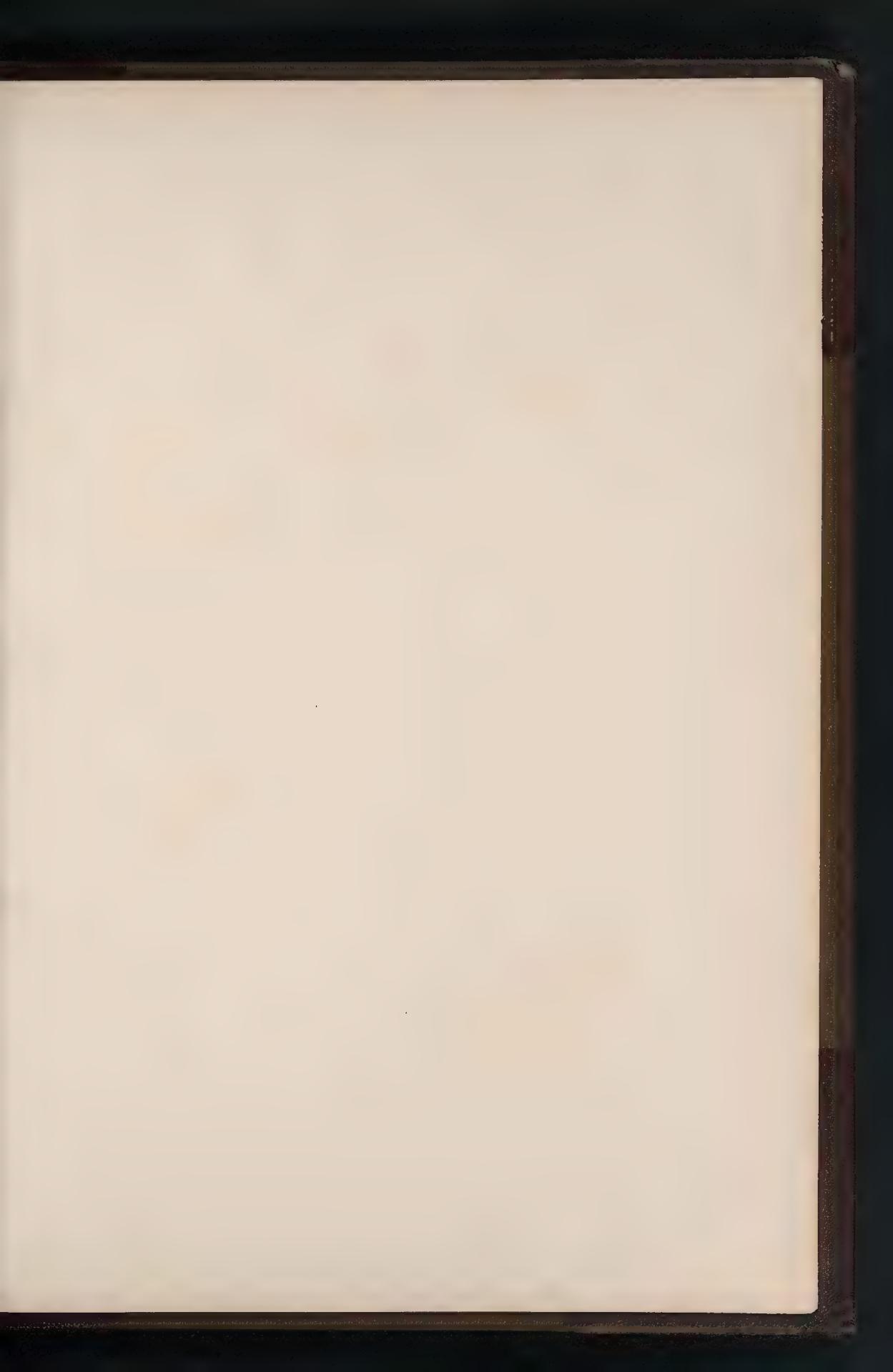
Fairfax County Free Parish July 4, 1776

To, We the Clerks of this Parish beg leave to remit
to Mr. Horatio Walke and Vernon, the Marquess
Lanthony who has an Intention of entering into help
Bishop Pohick he can have a Certificate of this Parish
and as his Character and Personal Merits is well
known to us, we are very desirous of giving him
and have given him the best Test. in our Power
But it being probable that he cannot
England while the Parish remains in our eye
we most sincerely recommend him to your Honors
for Officers having and if you will be good to forward
him to the said Bishop or Representative, to this end
we now return after the Interputation of
our rights we will engage to keep the same vacant
as long as this is in our power, the Answer
will very punctually obey, Your Honour
Sectt. Chancery Court & General Sessions to Aug
The Hon. George Washington Edw. Payne
Esq; Genl. Governor of J. H. Glendinning
Virginia D. McElroy
G. Parfitt
A. Anderson
John Gadsden
H. White Coffey
D. Scott
William Linton
Jack John Peavy G. Keyes

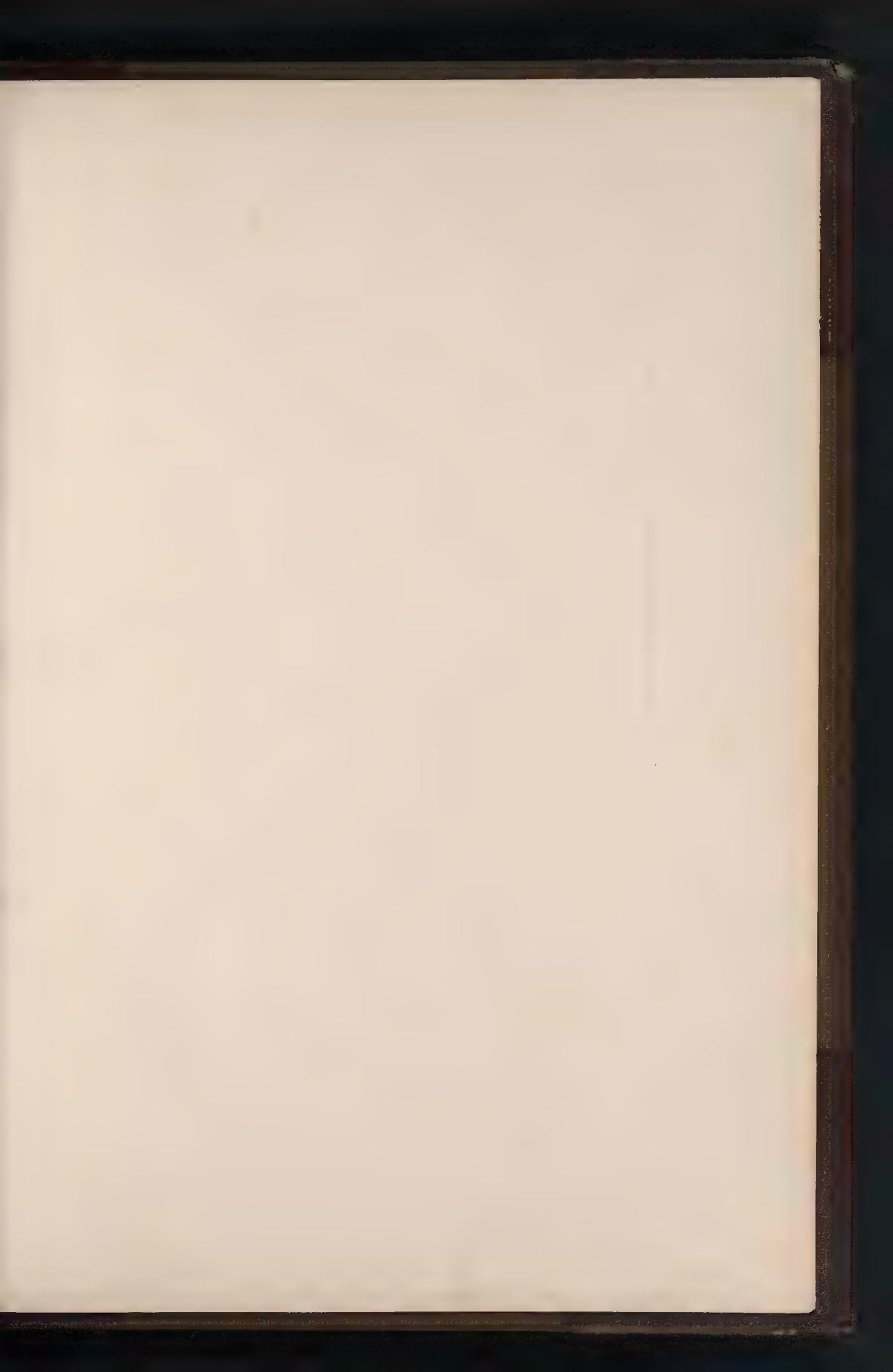
THE VESTRY IN 1766.
(Fac simile from the old Vestry book.)

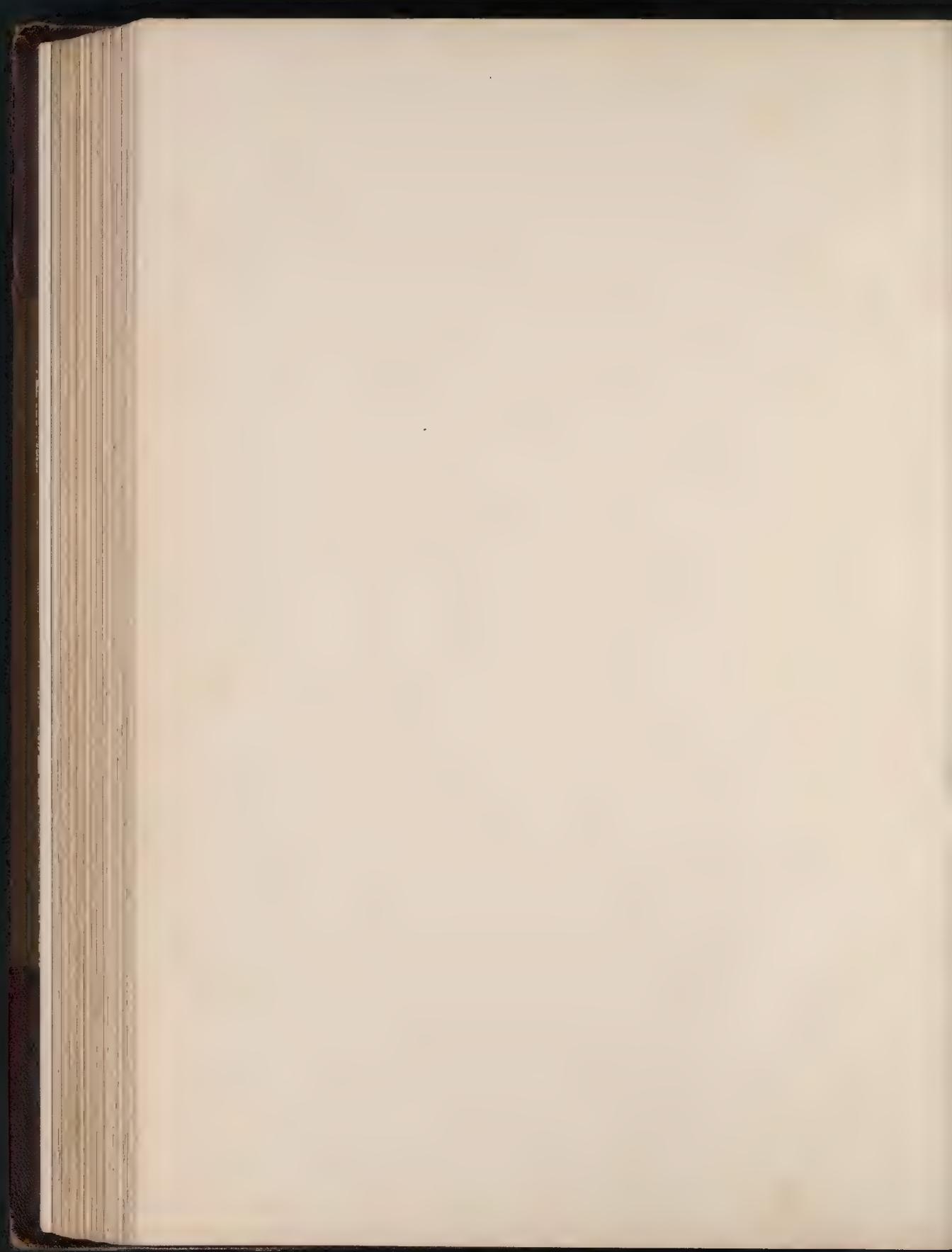
In 1837 Bishop Meade visited Pohick and said, "The open doors invited me to enter as they did the beasts of the field and the fowls of the air. The chancel and communion-table are in good order. The roof only is decaying, and the rain is dropping on the sacred places. On the doors of the pews in gilt letters are the names of Washington, Mason, McCarty and other families who occupied them. These pew-doors and other relics became the spoil of relic hunters, who profaned God's Holy Temple." After the late war the church was restored by a generous person whose heart was moved by the ruin, but the restoration is modern, instead of being as it should have been, a reproduction of the old interior. In 1876 the church was consecrated by Bishop Whittle, and of late years has been in charge of a zealous rector, the Rev. Samuel Wallis. The lady regents of Mt. Vernon to them and joined in the Holy Communion.

P. Sloughter



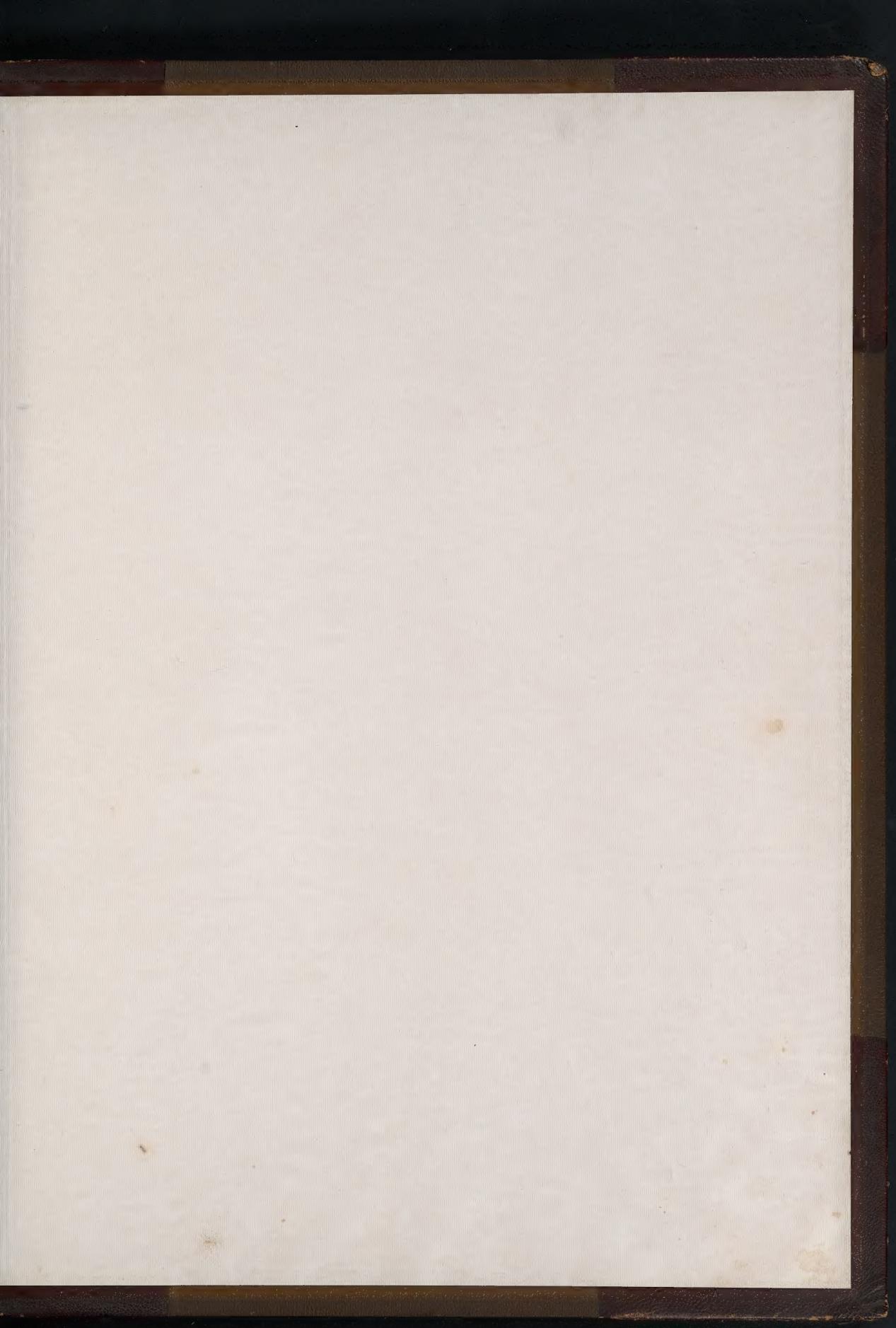






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HISTORIC CHURCHES
OF AMERICA



THEIR ROMANCE
AND
THEIR HISTORY
AN ART WORK